AN EXPERIMENTAL AND CRITICAL STUDY OF ~~SCRIPTURE TEACHING~~ The Teaching of Scripture IN SECONDARY SCHOOLS.

by

L. D. RIXON

LILAS D. RIXON.

A Thesis submitted in conformity with the requirements for the degree of Doctor of Philosophy in the University of London.

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A B S T R A C T.

An Experimental and Critical Study of Scripture teaching in Secondary Schools.

An investigation into published studies relating to this field suggested that little work had been done which could link its discussion to recent studies of the social climate of the classroom, the psychology of self-involvement and the development of attitudes. For this reason it was decided to undertake an operational study of teachers at work in classrooms and the morning Assembly as an Act of Worship.

Four teachers and seventy-one lessons were observed over a period of two months in four schools, and the material so obtained was supplemented by shorter visits to four other schools.

A questionnaire as to attitude towards Scripture as a school subject was also constructed and validated by approved statistical techniques and applied to five hundred and fifty-five pupils in two schools. In addition to the material so obtained more than two thousand pupils of ages nine to fourteen years inclusive, were asked to state their preferences among scripture stories and free comments were invited in supplement, both to this enquiry and to the attitude testing. Essays were also secured from

twenty-nine sixth form pupils on the subject; The Morning Assembly as an Act of Worship.

From this material it was possible to make comparisons between pupils subjected to somewhat different types of tuition and also relate the comments of certain pupils to the content of the Morning Assembly and the procedures observed.

The whole was prefaced by an analysis of the content of selected English Agreed Syllabuses and by surveys of relevant researches. A comparative analysis was made of the placings in the Agreed Syllabuses of the stories which were most highly preferred by the pupils tested.

The report is concluded by a summary of the inferences which it seemed possible to draw and by suggestions for further research.

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P A R T A

I N T R O D U C T I O N.

PART A. INTRODUCTION.

This thesis is in the field of educational psychology and in that section of the field commonly described as experimental education. The phrase is useful to express the fact that methods used are those developed from experimental psychology in the laboratory situation. These now include in applied psychology not merely psychometric studies (the testing of individuals) but operational researches - the observational study of an on going situation - in this case teaching of Scripture in schools at the Secondary level.

Various questions were posed by the investigator, among which were the following: What parts of the Scripture are taught? What type of lessons and teaching procedures are used? What is the extent of pupil-activity in this subject? What is the attitude of the pupils to Scripture as a school subject? Have the pupils any personal preferences for particular portions of the Bible? If so, what are they?

The purpose of the investigation was to provide an answer to some of these questions, and this involved the defining of certain limits to the extent of the enquiry. The field of religious knowledge is as wide as the world, embracing as it does the religions of all peoples everywhere

a controversial and comprehensive subject, too encyclopedical to be dealt with in one document - and whilst most syllabuses of religious instruction do make provision for some tuition about the chief religions of the world, this is by no means a large part of their content. The main teaching to which they refer concerns the Christian religion, and for this reason many writers have used the term 'Christian Education'. For the purposes of this thesis it was recognised this also was too vague in its connotation and would have required cognizance to be taken of such topics as Church History, doctrine, moral and ethical teaching and other such allied issues. Attention was, therefore, deliberately directed to the "teaching" of Scripture and for a definition of the word Scripture we turned to the Oxford English Dictionary - a corrected re-issue, 1933 - from which we quote:

> forms. Scriptur, scrypture, scryptour, skreptour, skrypt(o)ur, scriptour, scriptuir, scriture, scripture.
>
> SCRIPTURE.
>
> 1. (Usually with capital initial) The sacred writing of the Old and New Testaments, or (more usually) of both together: Holy Writ. the Bible. Often with holy prefixed.
>
> a. Scripture (without demonstrative) The sacred writings
>
> 1596 Shakespeare. Merchant of Venice. 1. iii.99 'Marke you this Bassanio, The divell can cite Scripture for his purpose.'

the (holy) scripture. Now rare. 1831 Scott.Ct. Robt. XXVlll, 'I have... renounced what the Scripture calls the pride of life'.

the (holy) Scriptures. In early use also with article. 1382 Wyclif Jn.V.39. 'Seke ye Scripturis. 1526 Tindale 1. Cor.XV. 4, 'accordynge to the scriptures'.

b. A particular passage of text of the Bible. Now rare (after Biblical use) 1607 Wilkinson. Sermon Whitehall. 'This whole chapter is a scripture written for women'.

c. Something as surely true as Holy Scripture. 1573. G.Harvey. Commonplace Book (Camden) 10. 'Marri not so, that I can wai take it for scripture what socuer he hath givn his wurd for'.

d. Sing. or plur. Sacred writings or records. 1854 Thoreau Walden (1884) 116 'Most men do not know that any nation but the Hebrews have had a scripture'.

e. Figuratively and allusively. 1742 Young Nt.Th.lX:644. 'Tis elder scripture, writ by God's own hand: scripture authentic. uncorrupt by men'.

11. The action or art of writing: handwriting, penmanship. Also concerning written characters. Now rare. 1847. Disraeli Tancred 11: Xll. 'The handwriting was of that form of scripture which attracts; refined yet energetic: full of character'.

111. An inscription or superscription: a motto: legend or posy. Also in generalised use, inscribed words. A.1600 Flodden F.iv. (1664) 32, 'certain scroll, whose scripture said, Jack of Norfolk be not too bold'.

1V.(a) a written record or composition. pl. writings. 1755. Smollett Quix (1803) 239. 'I am not so well read in the scriptures of errantry as your worship'.

(b) In generalised use: written composition. 1534 Ld. Berners Gold. Bk.M. Aurel (1546) C iii. 'There have bene many famous and renouned by scripture and learning'.

(c) In scripture: in writing: on record. 1609 Bible (Douray) 1 Macc.xii. 21. 'It is found in scripture of the apartians and the Jewes that they are brethren'.

V. ATTRIB. AND COMB.

(a) Simple attributive. with the sense 'of pertaining to Holy scripture' as in scripture-lesson, light, mine, sword: 'recorded in Holy scripture' as in scripture account, history, ,iracle, saint, story. 1736 Gentl. Hag. V11 345/1 'The world assails thee with ambition, willd Thy scripture-sword'.

(b) Attrib. passing into adj. with the senses. 'used in or adopted from the scripture', as in scripture-expression, language, name, phrase, speaking, style, word: 'derived from, prescribed by, or conformable to Holy scripture, scriptural' as in scripture church, doctrine,proof, rule,

view, warrant: 1851 Pusey Let. Bp.London (ed.3) 127/1 'That wide-opened Hand, trickling (in Scripture words) with the 'Blood of God'.

(c) Objecti/ve and Objective-genitive, as in Scripture knowledge, quoter, scorning, searcher. 1844 Ld.Leigh Walks in Country 129, 'The humble scripture-searcher prays for grace'.

All this is interesting, but when the word Scripture is used in this thesis, it is in the sense of the definition given under section 1., namely, the sacred writings of the Old and New Testament, the Bible.

Relationship of this thesis to other studies in the field: as a first step an enquiry was undertaken to ascertain if any previous investigations had covered exactly the ground envisaged for this piece of research. Attention was given specifically to theses in the archives of the University of London Institute of Education, and the following reports were traced.(a)

Foulger,T.R. in 1930 wrote a theoretical analysis of the psychological approach to religious education in which he endeavoured to show some of the ways in which psychology could help teachers approaching the problem of religious education.

(a) For a comprehensive list of thesis topics from the University of London Institute of Education see Fleming,C.M. & Lauwerys,J.A. - Studies and Impressions. 1952.

Needham,G. in 1950 made an examination of some educational implications of the New Testament Gospels suggesting that the basic psychological needs of security and adventure (and others which rest upon them) are most fully met when the full implications of the New Testament gospels are taken into account in the field of education.

Gordon,R.E. in 1950 carried out an investigation into the spiritual needs of adolescents and pointed toward the desirability of providing opportunities in school for meeting the spiritual needs of adolescents by introducing the right climate into the school.

Dawes,R.S. in 1954 made a study of the theological concepts of groups of school boys of ten to fourteen years of age, and his report, 'The concepts of God among Secondary School children' indicated that a wide range of concepts existed along with a specific pattern which was common to the groups concerned. The author also examined the manner in which the idea of God might carry functional significance for adolescents.

The four theses referred to above were written to conform to the requirements for the degree of Master of Arts.

Turning now to those theses written in conformity with the requirements for the degree of Doctor of Philosophy, there are two which are of interest for our purpose.

In 1949 Daines,J.W. made a psychological study of the

attitude of adolescents to religion and religious education. This writer was interested in the fact that religious instruction had been made compulsory in all state maintained schools and sought to ascertain if certain widespread beliefs were true, that there is a marked apathy to religious instruction among adolescents and that bad content and faulty techniques were responsible for this apathy.

In 1955 Hogg,A.C. submitted a thesis in which she discussed the implications of certain central affirmations of Christian belief for the philosophy of education.

It will be observed that, whilst the above-named theses are related in varying degrees to the subject of religious education no one of them was specifically directed to the operational or psychometric study of the teaching of Scripture.

A similar dearth of relevant material was found in published reports dealing with teaching procedures, with teachers' classroom personalities, with pupils' attitudes towards school subjects and with the relevance of teaching to the development of the self-concept among school children. Details will be given in subsequent chapters. It is sufficient here to note that the importance of these topics and the paucity of other studies appeared to justify an attempt at an investigation along avenues which appeared comparatively unexplored in relation to the teaching of Scripture.

Plan of thesis. As a preliminary it seemed desirable to consider the content of the Scripture lesson as that is interpreted in England: and an analysis was made of the differences and similarities discernible in a number of published Agreed Syllabuses. This is reported in Part B.

In Part C. attention is given to the teaching situation as revealed through some months continuous observation both of teachers at work in the classroom and of the Morning Assembly as a corporate Act of Worship.

In Part D. the results are recorded of an attitude test given to over five hundred and fifty pupils on the subject "Attitude to Scripture as a school subject", and of the results of a request to over two thousand pupils to name their choice of Scripture story.

Each section is prefaced by a brief summary of the researches most relevant to the issue under consideration: and the whole is followed by a survey of the general conclusions reached.

P A R T B

THE CONTENT OF THE SCRIPTURE LESSON.

(The Agreed Syllabus.)

. . . . . .

P A R T B.

THE CONTENT OF THE SCRIPTURE LESSON.
(The Agreed Syllabus)

a. Preliminary Statement.

b. Aims and Purposes.

c. Books recommended for additional reading.

d. The Content Compared.

e. Concluding Statement.

• • • • •

Part B. THE CONTENT OF THE SCRIPTURE LESSON. (The Agreed Syllabus)

(a) Preliminary Statement.

In this section of the thesis attention is given to the Agreed Syllabuses of Religious Instruction, a very important part of the teaching of Christian education in the 20th century. Important because the 1944 Act has given the agreed Syllabus such a place in education. Section 26 of the Act states: "1. Subject as hereinafter provided..... the religious instruction given to any pupils in attendance at a County School in conformity with the requirements of subsection (2) of the said section shall be given in accordance with an agreed Syllabus adopted for the school..... and shall not include any catechism or formulary which is distinctive of any particular religious denomination".

The Agreed Syllabuses were in use, of course, many years before the 1944 Act. Indeed A.A.Cock, writing on the subject of Religious Education for the Chambers Encyclopedia[1], says that 'One marked feature of the 20th century's record in religious education is the immense growth of agreed syllabuses. Partly because teachers in ordinary schools have asked for expert guidance, partly because education authorities are increasingly concerned with religious education; committees of teachers, officials and ministers of religion have spared no effort to produce better and fuller syllabuses.... which

attempt to do in some detail the kind of thing that catechisms and creeds attempt.'

Long before the 1944 Act the Local Education Authorities had introduced the idea of having an agreed syllabus for the teaching of Religious knowledge, the first one being that of West Riding of Yorkshire which was issued in 1923. The idea caught on very quickly and by about 1940 almost all the Local Education Authorities were using an Agreed Syllabus. The 1944 Act, therefore, did not thrust a new thing on to Education Committees, but rather did it make use of a principle already existing and acceptable.

A list of Agreed Syllabuses used by Local Education Authorities is given in Religious Education in Schools[2] from which we give the following details:

(1) Counties using their own Syllabus. Publication dates follow the name of the County.

Berkshire, 1950. Cambridgeshire,1949. Cheshire,1951. Cornwall,1936. Cumberland, Carlisle & Westmorland,1952. Derbyshire,1948. Devon,1945. Dorsetshire,1948. Durham,1945. Gloucestershire,1945. Herefordshire,1950. Hertfordshire,1954. Lancashire,1948. Leicestershire,1951. Lincolnshire (Lindsey),1952. London,1947. Middlesex,1948. Northumberland,1948. Staffordshire, Surrey,1947. Warwickshire,1947. Westmorland (Cumberland & Carlisle)1952. Yorkshire E.Riding,1950. Yorkshire W.Riding,1947.

(2) Counties using Syllabuses of other Counties.

Buckinghamshire, Rutland, West Suffolk, Oxfordshire and Shropshire use the West Riding of Yorkshire Syllabus.
Isle of Ely, Norfolk, Nottinghamshire, Somerset, West Sussex, Wiltshire and Worcestershire use the Cambridgeshire Syllabus.
East Sussex, Essex, Kent and Peterborough use Sunderland Syllabus.

Yorkshire North Riding	uses	City of York.
Bedfordshire	"	Durham and Surrey.
Huntingdonshire	"	Surrey.
Isle of Wight	"	Surrey and Sunderland.
East Suffolk	"	Durham.
Lincolnshire (Holland)	"	Lindsey.

Many of the County Boroughs have prepared their own Syllabus of Religious Instruction, and most of the Welsh Counties use the Welsh Syllabus.

A few of the Agreed Syllabuses have been selected for comment regarding the aims and purposes they express, the content of the Scripture lesson and the lists of books recommended.

(b) Aims and Purposes.

When reading about aims and purposes in the field of Christian Education or religious education, one notices that some writers use the former term, and some use the last

named term; others use the term religious knowledge or religious instruction, or scripture teaching, or scripture. For the purpose of this chapter we shall quote from writers who use all these terms, and endeavour to establish those aims which are common to all, or at least, those most often quoted.

Questions must arise, such as, what are the aims of those who desire the incorporation of religion in education? What is the purpose of christian education, or of scripture, in schools? The International Council for Religious Education state their aims as being eight in number, quoted hereunder:

1. Christian Education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship with Him.

2. Christian Education seeks to develop in growing persons such an understanding and appreciation of the personality, life and teachings of Jesus as will lead to experience of Him as Saviour and Lord, loyalty to Him and His cause, and manifest itself in daily life and conduct.

3. Christian Education seeks to foster in growing persons a progressive and continuous development of Christ-like character.

4. Christian Education seeks to develop in growing persons the ability and disposition to participate in and contribute

constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the Brotherhood of man.

5. Christian Education seeks to develop in growing persons the ability and disposition to participate in the organised society of Christians - the church.

6. Christian Education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate constructively in the life of this primary social group.

7. Christian Education seeks to lead growing persons into a Christian interpretation of life and the universe, the ability to see in it God's purpose and plan, a life philosophy built on this interpretation.

8. Christian Education seeks to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience.(2)

In England since the 1944 Education Act makes religious education a compulsory subject in most of the country's schools, it is interesting to compare the aims of the various syllabuses compiled by the respective counties. A few are outlined here:

1. The Cheshire Agreed Syllabus of Religious Instruction

states the object of the syllabus thus, 'To present to the children a true knowledge of the living God, revealed first in the Old Testament, and then in completion in the life of Jesus Christ: to reveal to them that this is not an extra subject, but that through this truth all the activities of human life can be enriched in and through a living faith in God.'(4)

2. The Durham Syllabus of Religious Instruction states, 'This must be our final aim and guiding principle: to secure from the boys and girls a personal response to the call of Christ so that through a right relationship with Him they may be inspired to adopt and maintain a right attitude, which will express itself in a Christian fellowship united in worshipping God and in serving men.'(5)

3. The West Riding of Yorkshire Committee outlined an aim of instruction for each age-group of the Agreed Syllabus. For the Infants - ages 3-7 - they state the aim thus: 'For little children, education in Christian religion should aim at arousing in them and helping them to realise with an increasing degree of consciousness, their intimate relationship with God: at developing their personal contact with Him, and at developing within them habits of attending and responding to His word, whether spoken within themselves or manifested throughout.'(6)

The aim of the Junior syllabus is 'to present the

revelation of God in the Bible.... The main aim is to bring the children face to face with the experiences recorded in the Bible and to give them some understanding of their significance'. For the Secondary syllabus the aim is 'presenting to the pupil Christianity as a way of life'.

4. The Carlisle, Cumberland and Westmorland Agreed Syllabus of religious instruction states the aim as follows: 'The form that religious instruction takes must obviously depend on the conception of religion held by the teacher, and it would be impossible to define religion in terms equally congenial to everyone. But there are two essentials at least to any religion. In the first place religion is concerned with a way of living. It is, therefore, concerned with practical issues and is not merely an academic subject. Secondly, it is concerned with living in relation to certain spiritual values; in most religions, but not all, this would be defined as living in relation with God. Religion, therefore, by its nature is bound up with what is unseen and intangible. Religious instruction is different in character from other school subjects in that its purpose is not merely to instruct the children, or to make them proficient scholars in a particular branch of learning, but to train them to live a particular kind of life, which, to the Christian, means nothing less than helping them to become servants of God. This purpose can never be achieved merely by making

them storehouses of historical or theological facts, nor even by turning them into Biblical scholars. Formal instruction has a vitally important part to play and should be directed towards helping the children to develop an intelligent understanding of the foundations of their religion: but the final aim is the living out of that religion in practical fellowship with other members of the community and in union with God Himself. ... The aim must be to help each child to know God, and to carry out His will in the family. In religious education God must be central....'(7)

5. Sunderland Education Committee Syllabus of Religious Instruction: the following statement of aim recognises not only the influence of the teacher but also the part played by fellow pupils in the moral, mental and spiritual development of the school. 'And, though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence, aided by the sense of discipline which should pervade the school to implant in the children habits of industry, self-control and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong sense of duty and instil in them that consideration and respect for others which must be the foundation of

unselfishness and the true basis of all good manners; while the corporate life of the school, especially in the playground should develop that instinct for fairplay and loyalty to one another which is the germ of a wider sense of honour in later life.'(8)

6. Surrey County Council Syllabus of Religious Instruction. The aim of the Surrey Education Committee is expressed in very clear and precise terms as follows: 'The aim of the Syllabus is to secure that children attending the schools of the County may gain knowledge of the common Christian faith held by their fathers for nearly 2,000 years; may seek for themselves in Christianity principles which give a purpose to life and a guide to all its problems; and may find inspiration, power and courage to work for their own welfare, for that of their fellow-creatures, and for the growth of God's Kingdom.'(9)

7. The London Syllabus for Religious Education, expresses a general aim, 'Finally it is well to remember that the ultimate aim in religious education is not to get over to the child a body of facts - or 'inert ideas', to use Professor Whitehead's phrase - but to inculcate and foster a comprehensible Way of life. This Way of Life is summed up in the words of Our Lord: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.'(a) This

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(a) Luke 10: 27.

syllabus expresses a specific aim for Juniors thus, 'The underlying aim of the Bible teaching at this stage should be to show that, (a) In the life and death of Jesus, and in His influence on His followers, a picture of God's character can be seen which will form the basis for the more mature belief of a later stage; (b) From the experience of God in the lives of these Old and New Testament characters, the kind of life God desires men to live is evident.'(10)

8. Middlesex Agreed Syllabus of Religious Instruction. This syllabus has its aims for the various age levels, namely, 'The Junior Stage: the aim of the Junior Syllabus is that every child shall be familiar with the life and teaching of Jesus.' For the Secondary stage the aim is expressed in these words: 'One main object in framing the basic course has been to increase familiarity with the actual text of the Bible and to stimulate an abiding interest which will persist when school days are over'. 'The general aim of the course is to present a portrait of Jesus as a noble active man, living with energy and zest, to do justice to the divine element in the records, and to draw out the implications of the whole human life.' The second year of the Secondary Syllabus has an aim in these words, 'This course aims at presenting the principal features of the teaching of Jesus and is a development from the outline of the ministry of Jesus studied in the previous year.' The third year Secondary Syllabus

has as its aim, 'The intention of the course is to provide material for the presentation of a series of living pictures; the early days in Jerusalem; the Apostles' teaching; the significant work of Saint Paul, but here in briefest outline: the worship of the church: the quality of the Christian life.'(11)

Whilst various phrases have been used to express the aims of the few Agreed Syllabuses mentioned, one may find a common thread woven through them all. It seems that the common aim is to develop a Christian community - a school built on the principles of a Christian faith - peopled with Christians well versed in a knowledge of the content of the Scriptures, particularly the simple truths of the Christian faith, and who are maintaining a vital relationship with the Triune God.

It will be seen that Christian education involves both personal and social issues. Children must be regarded as children of God as well as children of their parents, with teacher as well as parent being fully aware of the child's spiritual capacity as well as his social capacity: aware that the child is more than an individual capable of physical and mental growth: aware that he is capable of spiritual experience, of knowing and loving God. If this aspect of his education has been neglected he is not ready to achieve the fullest life possible to him.

(c) Books recommended for additional reading.

The Agreed Syllabuses contain lists of books recommended for additional reading. These lists are variously called 'General Bibliography', Select Bibliography', 'Some books for reference', or 'Bibliography', but whatever the title the purpose is the same, namely, to meet the needs of teachers of Religious Knowledge.

There are different ways of grouping these recommended texts, as for example, The Cheshire Syllabus' main groupings are, Nursery and Infants, Juniors, Secondary: and the sub-groupings are of topics such as Prayer and Worship, background books, general books and so on.

The London Syllabus lists the recommended books under general titles such as The Old Testament, The Christian Faith, and so on, and then a more specific classification under the general titles, so that under the general title of The Christian Faith books are grouped specifically under the headings of The History of Christianity, The Psychology of Religion, and Christian Doctrine, Apologetics and Ethics. In addition each sub-group is further subdivided into 'strongly recommended books' and 'other recommended books'.

In the Surrey Syllabus the Bibliography is divided into 3 sections of (1) A short list of most useful books, from which may be requisitioned a selection of books to meet the needs of those concerned: (2) A longer list of other useful

books which may be requisitioned to meet individual requirements: and (3) Books dealing more fully with various aspects of the Syllabus, which can be borrowed from the County Library. Under these three main divisions of what may be bought and what may be borrowed, there are the usual divisions of books under headings of General Books, the Old Testament, the New Testament and the Christian Life.

In the select Bibliography given in the Herefordshire Syllabus, the books are divided under such headings as General Books for Reference, the New Testament, Science and Religion, and so on; then under these main headings are the sub-headings, as for example, under the Old Testament, sub-headings give guidance as to books about Archaeology, Geography, History of Israel and so on. Books suitable for more advanced study and research are marked with an asterisk.

The Carlisle, Cumberland and Westmorland Syllabus strikes a different note by giving a special bibliography at the end of each of the sections on Nursery and Infant Syllabus, Junior, Post-primary Syllabus and worship, as well as giving a general bibliography at the end of the book. In the general bibliography the books are grouped under subjects, and under each subject the books are grouped from the more simple at the top of the list to the more advanced books in each case.

In the Middlesex Syllabus the books in bibliography are grouped under general headings of the Old Testament, New

Testament, The Christian Faith, and so on, with the addition of a special list for teachers of children under seven years, and one also for teachers of Junior children.

The Durham Syllabus has a different approach in that the books under the general headings of, General Introduction to The Bible, the Old Testament, and the New Testament, there are two sets of recommended books, one set for the teachers' Library, and one set for the School Library. The Sunderland Syllabus follows the same plan as the Durham Syllabus.

The Cambridgeshire Syllabus has a list of 'Some Books for Reference' which is divided into a number of subject-headings. Each section is arranged alphabetically according to author and offers a choice of simpler or more advanced books, those of a simpler kind being indicated by an asterisk.

In the West Riding of Yorkshire Syllabus the Bibliography follows the usual pattern of grouping the books under headings of The Old Testament, the New Testament, Christian Faith, and so on, but with the additional classification of books under 8 headings, namely, (1) For pupils up to 7 years of age, (2) For pupils 7 - 11 years of age, (3) For pupils 11 - 14 years of age, (4) For pupils 14 - 16 years of age, (5) For post-Certificate pupils, (6) For the teacher, simpler, (7) For the teacher, simpler but of value to all, (8) For the teacher, advanced. These classifications are indicated in the bibliography by the respective numbers printed before the title of each book.

The investigator has attempted to ascertain which books are the more popular in these bibliographies, and a list has been compiled showing the books recommended by 7 Agreed Syllabuses. A code letter has been used for each Syllabus, according to the following plan, (a mark in the respective column opposite the name of the book indicates that it is recommended by that particular Syllabus).

	Code letter.
West Riding of Yorkshire.	B
London Syllabus	C
Middlesex "	D
Durham "	F
Herefordshire	H
Cheshire	J
Carlisle, Cumberland & Westmorland...	K

In view of the fact that this thesis has to do mainly with the teaching of Scripture, books have not been listed which come under the heading of Church History, Missionary Endeavour, Science and Religion, Comparative Religions, Lives of Saints, and so on.

It should be noted that the following abbreviations for publishers' names have been used in compiling the list of books mentioned.

Abbreviations.

BFBS	-	British & Foreign Bible Society
BO	-	Burns Oats
CUP	-	Cambridge University Press
EHP	-	Edinburgh House Press
EP	-	Epworth Press
Ev.or Eu.	-	Evans
GP	-	George Phillip
H&S	-	Hodder & Stoughton
HUL	-	Home University Library
ICE	-	Institute of Christian Education
LP	-	Lutterworth Press
NS	-	National Society
Meth	-	Methuen
NASU	-	National Adult School Union
Nis	-	Nisbet
NSSU	-	National Sunday School Union
Pen	-	Penguin
R&C	-	Rich & Cowan
REP	-	Religious Education Press
SCM	-	Student Christian Movement
SL	-	Sampson Low
SPCK	-	Society for Promoting Christian Knowledge.
TTC	-	T & T Clark
ULP	-	University of London Press.

It is to be regretted that dates of publication are not given in the Bibliographies, and the only possible clue given in the Syllabuses is that the books recommended were already in print when the Syllabus was being prepared.

The list of books recommended in the seven agreed Syllabuses selected by the investigator is too lengthy for this part of the thesis so it has been divided into two sections: Part A. gives the list of books mentioned in 4 or more Syllabuses,(26), and Part B. lists the other 428 mentioned. The last named will be found in the Appendix. Part A. follows this page.

Part A. BOOKS RECOMMENDED IN MORE THAT 4 AGREED SYLLABUSES.

	B	C	D	F	H	J	K
Alington, C.A. The New Testament. A Reader's Guide. Bell.		/	/	/	/		
Alington, C.A. A New Approach to the Old Testament. Bell.			/	/		/	/
Barclay, G. The Making and Meaning of the Bible. S.C.M.		/	/	/			/
Bate, H.N. Guide to the Epistles of St.Paul. Longmans.		/	/	/	/	/	
Bevan, F. Jerusalem under the High Priests. Arnold.	/	/	/			/	
Blunt, A.W.F. The Prophets of Israel. O.U.P.			/	/	/	/	/
Charles, R.H. Religious Development between the Old & New Testaments. Home Uni Lib.		/	/	/		/	
Clogg, F.B. An Intro. to the New Testament. Hodder.		/	/		/	/	
Deane, A.C. St.Paul and his Letters. Hodder & Stough:							
Dodd, C.H. The Bible Today. C.U.P	/	/	/			/	/
Dodd, C.H. Parables of the Kingdom. Nisbet.		/	/		/		/
Entwistle, M. The Bible Guide Book. S.C.M.		/	/	/	/	/	/
Kenyon, F.G. The Story of the Bible. Murray.		/	/			/	/
Manson, T.W. A Companion to the Bible. T & T Clake.	/	/	/			/	/
Manson, T.W. The Teaching of Jesus C.U.P.	/	/			/		/
Mathew, B. The World in which Jesus Lived. O.U.P.		/	/			/	/
Mathew, B. A Life of Jesus. O.U.P.		/		/	/	/	/
Mathew, B. Paul the Dauntless. Black.		/	/		/	/	

	B	C	D	F	H	J	K
Martin,H. The Parables of the Gospels. S.C.M.	/	/	/			/	
Morton,H.V. In the Steps of St. Paul. R. & C.		/			/	/	/
Morton,H.V. In the Steps of the Master. Meth.		/			/	/	/
Oesterley & Robinson. History of Israel. O.U.P.	/	/	/			/	
Peake,A.S. A Commentary on the Bible. Nelson.	/	/	/	/	/	/	/
Rattey,B.K. The Growth & Structure of the Gospels. O.U.P.	/	/	/		/	/	/
Robinson.T.H. St.Mark's Life of Jesus. S.C.M.		/	/			/	/
Skinner,C. Concerning the Bible. Low.		/	/	/			/
Taylor, V.The Gospels: a Short Introduction. Epworth.		/	/		/		/
Glover,T.R. The Jesus of History. S.C.M.		/		/	/		/
Gore,G.& G. The Gospel according to St.Mark. S.P.C.K.	/	/	/	/	/	/	/

To comment on the quality of all the books recommended, or to compare the contents, is outside the scope of this thesis. It may well be the work of a future research worker. The present purpose is to draw attention to the long list of recommended books in the Agreed Syllabuses, thus giving some idea as to the type of material recommended.

The fact that so many books are recommended seems to indicate the need to revise these Bibliographies and reduce the list to include the best books. The list should be fully classified and annotated to enable the teacher to select those appropriate for his purpose. It also seems very desirable that throughout the syllabus references to particular books or particular sections of books should be appended to each lesson (as is done in the Carlisle and Hereforeshire Syllabuses). Bibliographies should also contain the date of publication of each book so that teachers will not fill their bookshelves with out-of-date information.

d. The Content compared.

There are some outstanding diversities between Syllabuses with regard to the distribution of material, the approacht/to the material and the number of years planned for. Some arrange the material in the form of successive term's work in each age-group: some arrange it in terms of successive years: some divide the Secondary material into two-year stages. Some arrange material for the Senior School in such a way that the material may be used in any grade provided it is suitably presented. With regæard to the approach to the material some Agreed Syllabuses follow the order of the Biblical record in arranging the lesson material: some arrange the material in thematic order: some arrange the material according to its suitability to the psychological characteristics and needs of the children, and other Syllabuses appear to combine two or more of the features of other Syllabuses. It is proposed to discuss four Syllabuses, one each from the groups mentioned here.

1. SURREY AGREED SYLLABUS, represents the Syllabuses that arrange the lesson material in order of the Biblical record. The pattern is simple and straightforward. The main ideas are to show the relation of the Old Testament to the New, and to show to the child the unique place and authority of Christ as the central figure in the New Testament towards whom the Old Testament points, and from whom all Christians

have since drawn moral and spiritual inspiration.

The Gospel Narrative is the framework of the Junior Course with portions of the Old Testament fitted in to explain the background of Christ's life and teaching, the Old Testament references being used at appropriate points to illustrate what He would have learned at home and at school, what His hymnbook was, what He would have learned of the Law of Moses and the teaching of the prophets.

The first lessons are under the heading of the Bible and its teaching, and under this heading lessons are outlined on The World God made, God's love and care for His children in Early times, Deeds of love worked by the Lord Jesus. In this way Jesus Christ is linked on to the Old Testament teaching about God the Father, and prepares the way for the pattern of the teaching in the Junior School.

For the content of the Secondary Syllabus one should note the outline given at the end of this section.

It will be noticed that in the first year of this Course one third of the time is given to the study of the Holy Land and its people. This is given at the beginning of the Secondary stage so as to provide the essential background to the lessons that follow.

In the second and third years lesson courses from the Old and New Testaments run parallel to each other, but in each case the lessons follow the Biblical order. In the

subsequent years the same pattern is presented, and whatever the strand in the lessons the Biblical order is followed.

It would seem that one of the main purposes of the Committee was to provide lessons in a simple Biblical order with practical applications added. There are, of course, non-Biblical sections but these do not concern us here.

The whole course in the Surrey Syllabus is a simple, definite, systematic course of lessons with definite teaching of ideas and is not a difficult course to follow.

A distinctive feature of the Surrey Syllabus is the addition of sections entitled 'Suggestions for children for whom the Secondary Courses need simplification', and 'Some of the problems of Religion and Life.'

SECONDARY SYLLABUS.
OLD TESTAMENT.

SURREY COUNTY COUNCIL.

SYLLABUS OF RELIGIOUS INSTRUCTION.

FIRST YEAR	SECOND YEAR	THIRD YEAR	FOURTH YEAR
No Old Testament work in the first year.	The History of God's Chosen People. 1. The land God chose to be His people's home. 2. The call to Abraham. 3. Israel in Egypt. 4. Forty years in the wilderness. 5. The Tribes become a nation. 6. The Kingdom is divided. 7. Israel and Judah overthrown in turn. 8. Captivity in Babylon. 9. The Restoration and the Rebuilding of Jerusalem. 10. Greek Domination - Maccabean Revolt - Roman Domination.	What men in the Old Testament taught about God and His Will. 1. Lawgivers - Moses. 2. Wise men - Solomon. 3. Writers of stories - a. Parables in the Old Testament. b. Stories to teach some great lesson. Jonah. Job. c. Heroes and Heroines. Ruth. Esther. Daniel. 4. Prophets. Elijah - Amos - Isaiah - Jeremiah - Isaiah. 5. Writers of Songs. The Psalmists. 6. Writers of History. Books of the Kings.	The Bible. How the Old Testament came to be written. Alternative Course - Christian work in the Modern World. --- FIFTH YEAR. No Old Testament work in the Fifth year.

SECONDARY SYLLABUS.

NEW TESTAMENT.

SURREY COUNTY COUNCIL.

SYLLABUS OF RELIGIOUS INSTRUCTION.

First Year

A. The Holy Land: its people, their lives and hopes.

1. Physical characteristics.
2. How the world prepared for Christ - Romans, Greeks, Jews.
3. How the Romans governed the la nd.
4. The people of Judaea and Galilee: life, character, customs, worship.
5. Different parties among the Jews.
6. Expectation of Israel, the Kingdom of God, and the Messiah.

B. How the Apostles preached the Good Tidings.

1. Their commission.
2. In Jerusalem.
3. Throughout all Judaea and Samaria.
4. The Gospel spreads and reaches the Gentiles. The Acts of the Apostles.

Second Year

The life of Our Lord in to His time and Country.

1. The teaching of John the Baptist.
2. The preparation for the Ministry. Baptism - Temptations.
3. The opening stages of the Ministry. About the first year's work.
4. The development of His Ministry. The period before the retirement in Tyre & Sidon.
5. Period of retirement.
6. The vision of the Cross: from Peter's confession to last journey to Jerusalem.
7. The last journey to Jerusalem.
8. Crisis in Jerusalem.
9. The Trial and Crucifixion.
10. Resurrection and Ascension.

Third Year

The Teaching of Jesus about God's Will.

1. Jesus the Teacher.
2. His teaching. His ideal of goodness -Our fellow-man - The cost of discipleship - The For- giving Spirit - Thoughtful- ness and Courtesy - Prayer- Faith - True wealth - True greatness.
3. How the teaching of Jesus about life was explained by the disciples and carried out in after days. The teaching of St.Paul and St.John.
4. What 'Thou shalt love thy neighbour as thyself' implies.
   (i) Our duty to ourselves- watchfulness,- discipline - Reverence.
   (ii) Our duty to others - Love and service.

Fourth Year

The Gospel according to St.John.

1. The Author.
2. The Fourth Gospel and the Synoptic Gospels.
3. The purpose of the Author.
4. The teaching of the Gospel on the Person of Our Lord.
5. Seven signs.
6. Some key-words. Light - Way - Truth - Life.
7. Some descriptive titles of Himself:

   Son of God.
   Lamb of God.
   Lord.
   Our Example.
   The Good Shepherd.

Alternate Courses:
(i) One of the Synoptic Gospels.
(ii) Saint Paul.

Fifth Year

I. What Jesus taught about God and His Kindgom.
   a. The foundation on which Jesus built - existence of one God - the power, majesty and glory of God. God's moral nature - Jesus' reference to these accepted beliefs.
   b. His teaching about Himself. He is the Christ His divine authority - He is the Son of God - the perfect Revealer of God - Good Shepherd - Light of the world - True Vine- Resurrection and Life.
   c. His teaching about God the Father. God's love - God's holiness.
   d. His gospel of the Kingdom of God.
   e. His teaching about the Holt Spirit.
   f. His teaching about judgment.
   g. His teaching about future life.

II. How the revelation of God was explained and interpreted by the Apostles in their letters.
   a. God's universal Fatherhood and love.
   b. Christ's Sonship.
   c. The work of the Holy Spirit.
   d. The Christian hope of Eternal Life.

2. The Sunderland Agreed Syllabus is representative of the Syllabuses which take into consideration the characteristics and needs of children as indicated in psychological literature, and therefore may be said to have a psychological approach. The Cambridgeshire and Durham Agreed Syllabuses belong to this group.

In the Junior Section of the Sunderland Syllabus the subject is arranged in such a way as to link up with that of the infant Syllabus and prepare the way for the more advanced work of the Secondary stage, at the same time maintaining its unity and completeness. The general heading for each year of the Junior Syllabus is God the Loving Father. The sub-headings for the first two years are (a) His purpose in creation and for mankind: (b) God's call to individuals and their response: (c) God's help to individuals: and the sub-headings for the second two years are:

(a) Revelation of God.

(b) Revelation of His purpose for the People of God.

It will be seen that there are two main themes in this outline, namely,(a) God as a Creator and Father, and(b) Man's response to God's provision, by service, worship and obedience.

In the Secondary Syllabus a successful attempt is made to present material appropriate to the age level and experience of the pupils, as well as to cater for certain

needs and characteristics. To cater for the development of the sentiments, loyalties and ideals - the hero-worship stage - lessons are grouped as under: 'Heroes of the Kingdom', 'Some Citizens of the Kingdom', and St.Mark's Gospel presents the life of Christ as the great hero story. A series of lessons on 'The Relevance of Christ to Individual and corporate Living' caters for the developing critical and questioning characteristic of the adolescent.

In the first three years of the Secondary Syllabus the main topic for each year is God's Self-Revelation to His People. The sub-divisions in the first year are:-

(a) The Religious History of the People of God.

(b) God's attributes and purpose revealed through His Son.

(c) Heroes of the Kingdom.

and in the second year the sub-divisions are:-

(a) The Religious History of the People of God.

(b)God's attributes and purpose revealed through His Son.

(c) The expansion of the Christian Church.

and in the third year the sub-divisions are:-

(a) The Religious History of the People of God.

(b) The Kingdom of God.

(c) The Age of the Northumbrian Saints

For the outline of lessons for classes beyond the third year the reader is directed to the outline given on the page that follows this one.

The early Agreed Syllabuses mainly dealt with the historical, theological and literary structure and contents of the Bible, but the Sunderland Syllabus - and the group it represents - selects the material in consideration of its suitability to children at successive age levels.

COUNTY BOROUGH OF SUNDERLAND.
AGREED SYLLABUS.

SECONDARY SYLLABUS.
NEW TESTAMENT.

FIRST YEAR

God's attributes and purpose revealed through His Son.

1. Attributes of God.

   The loving Father - the Heavenly King - the eternal judge. Hatred of sin - forgiveness. Abiding Presence.

2. Man's duty to God and mankind. Man's duty to God.

   Believe in Him & trust in Him.
   Love Him - worship Him.
   Thank Him - serve Him.

3. Man's duty to mankind.

   Duty to myself - self-respect. Sincerity. Need of true foundations. Moral courage - honest toil. To parents and relatives. To my neighbours.

4. The Person and Character of Jesus.

   Revealer of the Father.- Messiah - Son of God - Saviour - The Lord of all life.

SECOND YEAR

God's attributes and purpose revealed through His Son.

A. The Gospel of St.Mark.

1. St.Mark's purpose.
2. Literary origin of the Gospel.
3. The author in the N.T.
4. The chief events in the life of Christ following St.Mark's presentation.

B. The expansion of the Christian Church.

1. The Master calls and trains. His Apostles.
2. Beginning of the church at Pentecost.
3. Persecution & expansion.
4. Paul - the missionary, from his conversion to his arrest and martyrdom.

THIRD YEAR

The Kingdom of God.

1. Its nature.

   Inward & spiritual - a growing fellowship. Visible on earth. Missionary.

2. Conditions of entrance.

   Faith. Repentance.

3. Character of its citizens.

   Humility - compassion - Holiness - Renunciation. Service & practical goodness.

4. Prayer.

   Our Lord's example. friend at midnight - Pharisee & Publican - In the Upper Room.

FOURTH YEAR

The Relevance of Christ to individual and corporate living.

1. The Preparation for the Ministry. Birth of Jesus - Forerunner - Temptations.

2. The methods used by Christ in His Ministry of Grace.

   Calls His disciples. -
   Used His disciples -
   He preached the word -
   by concrete examples.
   by questioning His critics.
   by Parable.
   by discourses.
   He taught the value of prayer.
   He healed the sick.
   He made use of symbols.

3. The Power of the Cross.

   Events leading to the Crucifixion.
   The meaning of the Cross.
   The resurrection and Ascension.

FIFTH YEAR

A. **The Works of St.John.**

   The Gospel of St.John.
   Prologue - Earlier signs and witness of Jesus - Signs and witness to the Jews - Signs and witness of Jesus among His own Disciples - The Passion and Resurrection of Jesus - Epilogue.

   The Revelation of St.John.
   Whole book from Prelude to Epilogue.

B. **The Life and Letters of St.Paul.**

   Early life and preparation for the work. Paul's Missionary journeys - Trials and imprisonments

   Epistles of the Captivity - The Pastoral Epistles. Final scenes.

C. **Comparative study of great religions of the world.**

D. **Personal and Social questions.**

E. **The Christian Faith.**

COUNTY BOROUGH OF SUNDERLAND

AGREED SYLLABUS.

SECONDARY SYLLABUS.

OLD TESTAMENT.

First Year

God's self-revelation to His people.

1. Abraham - father of the Race. Abraham & Isaac. Joseph.
2. Moses - founder of the Nation. The Passover - The Red Sea - Giving of the Law.
3. Joshua - Leader into Canaan. The entry - the slow progress. The period of disorder. The Judges. Samuel.
4. Saul and David - the founders of the Monarchy.
   The first King.
   The second King.
   Anointing of David.
   Extension of the frontiers

Second Year

God's self-revelation to His people.

Solomon to the exile.

1. Solomon. The Temple unites the people. The glory of Solomon. Signs of disintegration.
2. The nation is divided. Jeroboam.
3. Israel's sin and punishment. Works of Elijah and Elisha. Amos. Hosea.
4. Judah's sin and punishment. Isaiah. His call and work.
5. Jeremiah - prophet of the new covenant.
   The fall of Judah.
6. The Babylonian exile.
7. Ezekiel - prophet of hope.
   The second Isaiah.
   The Songs of the servant of Jehovah.

Third Year

God's self-revelation to His people.

after the exile.

1. The Restoration.
   The return of the exiles.
   Rebuilding the Temple.
   The return under Ezra.
   Rebuilding the walls of Jerusalem.
2. After the restoration.
   The Greek period.
   Religious laxity.
3. Literature of the period.
   Ruth. Jonah. Job.
4. Religious persecution.
   Daniel.
5. Jewish independence.
   Jerusalem under the High Priests.
6. The Roman period.
   Herod the Great, etc.
7. The world into which Jesus was born.
   Political - Social - Religious.

Fourth Year

The Book about God.

This section shows that the Bible is a library of books which contains the record of the gradual unfolding of the idea of God.

Fifth Year.

1. The Literary evolution of the books of the Bible.
2. The Early stories in Genesis.

3. The Middlesex Syllabus is used as being representative of the syllabuses that are designed to give a coherent synthesis of the teaching of the Bible.

The Junior course of lessons is based mainly on the New Testament and is intended to give an impression of the life of Jesus as a whole. The work is divided into four sections, namely, (1) The Life of Jesus. This is an outline of the life of Jesus from the annunciation to the Ascension: (2) The great deeds of Jesus: (3) The Teaching of Jesus: (4) The Life of Jesus taken from a different angle. This section is based on, Jesus seen through the eyes of Peter, and Jesus working through the life of Peter.

This outline is very similar to the Junior Outline in the London Syllabus, where the statement is made that during the period of 7 to 11 years of age 'the children might build up a picture of the Life of Jesus as a whole'.

In the Secondary Syllabus the first year's lessons are devoted towards achieving the aim of presenting a portrait of Jesus as a noble active man, living with energy and zest, doing justice to the divine element in the records and drawing out the implications for the whole of human life. In the first year also the lessons cover the History of Israel up to the disruption of the monarchy, with suggestions that consideration should be given to such topics as,(1) The character of Moses: (2) the difficulties of a leader: (3)The

importance of the Covenant in Hebrew History: (4) The power of religion in the life of a nation, and so on.

In the Second Year the course aims at presenting the principal features of the teaching of Jesus - about God, about Himself, about man, about character and about Christianity Community. The Old Testament lessons cover the History of Israel from the disruption of the monarchy to New Testament times.

The Third Year lessons on the study of the Early Church are a continuation of the life and teaching of Jesus in and through His church. In the Old Testament lessons in the Third Year the ends in view are stated as, (1) To show the Prophets progressed in their knowledge of what God demands from man and the way this deeper understanding led them to remove the emphasis in religion from ritual to moral and spiritual requirements: and (2) To indicate the Prophets' philosophy of history which caused them to interpret contemporary events as instances of God's direct intervention in human affairs.

For further details regarding the content of this Syllabus the reader is referred to the Outline given on the next page.

SECONDARY SYLLABUS.
OLD TESTAMENT.

MIDDLESEX COUNTY COUNCIL.
AGREED SYLLABUS OF
RELIGIOUS INSTRUCTION.

FIRST YEAR

The History of Israel up to the Disruption of the Monarchy.

1. Moses and the founding of the nation.
2. The Commandments.
3. The desert period.
4. The conquest of Palestine.
5. The Judges.
6. Conflict with Philistines.
7. Establishment of the Monarchy.
8. Saul as king.
9. David as king.
10. Solomon.

SECOND YEAR

The History of Israel from the Disruption of the Monarchy to New Testament times.

1. The Disruption of the Monarchy.
2. The Northern Kingdom - Omri - Jehu.
3. The fall of the Northern Kingdom.
4. The Southern Kingdom - The Assyrian menace to Judah.
5. The Southern Kingdom - Josiah.
6. The Southern Kingdom - Babylonian conquest of Judah.
7. The Southern Kingdom - The exile and return.
8. Nehemiah and Ezra.
9. From Nehemiah to the N.T.

THIRD YEAR

The Prophets.

1. The Rise of the Prophets, in the Kingdoms of Israel and Judah.
2. Amos.
3. Hosea.
4. Micah.
5. Isaiah.
6. Jeremiah.
7. The Exile.
8. The Second Age of Prophecy.
   Ezekiel.
   Second Isaiah.
   Jonah.

FOURTH YEAR

The Writings.

1. The place of the Writings in the Jewish Scriptures.
2. Hebrew Poetry.
3. The Psalms.
   Instructive.
   Devotional.
   Messianic.
   Historical.
   Imprecatory.
4. Proverbs.
5. Job.
6. Ruth.
7. Daniel.
8. The Apocrypha.

FIFTH YEAR.

The Book of the Prophet Isaiah.

1. Historical Framework.
2. The call of Isaiah.
3. His life and political activity.
4. His teaching about Yahweh.
5. His moral teaching.
6. His Social teaching.
7. The reformed community led by Messiah.
8. The handing-on of Isaiah's message.

Isaiah ch. LVl - LXVl.

1. True Religion and hindrances to its application.
2. Some problems which faced the nation.

MIDDLESEX COUNTY COUNCIL
AGREED SYLLABUS. NEW TESTAMENT.

Seeondary Stage.

FIRST YEAR

The Life of Christ.

1. The Birth and early life of Jesus.
2. The Preparation for the Ministry of Jesus. Forerunner - Baptism - Temptation.
3. The beginning of the Ministry of Jesus.
4. The courage and compassion of Jesus.
5. Disciples taken into fuller understanding of Jesus.
6. Hard adventure. Mission of the Seventy would-be Disciples, etc.
7. In Jerusalem - conflict with Religious and Political Leaders.
8. The plot against the life of Jesus.
9. The Trial and Death of Jesus.
10. Jesus victorious.

SECOND YEAR.

The Teaching of Christ.

1. The teaching of Jesus about God. The Kingdom of God. The Father of man.
2. The teaching of Jesus about Himself and His Work.
3. The teaching of Jesus about man. The work of man. Man's great need.
4. The teaching of Jesus on character and conduct. Some things He rebuked: some things He commended. The greatest commandment.
5. The teaching of Jesus about the Christian community.

THIRD YEAR

The Early Church

1. The coming of inspiration and power.
2. Christian practice in earliest days. To Acts 6.
3. The Preachers and the Message. Peter. Stephen. Philip.
4. St.Paul - the Apostle to the Gentiles.
5. The faith of the early Christians. Studies in the Epistles.
6. Worship. The Lord's Supper - use of Hymns.
7. The Christian character. Fruit of the Spirit - love- armour of God.
8. The close of the Apostle age. Persecution under Nero.

FOURTH YEAR.

The Gospel according to St.Luke.

1. Infancy Stories.
2. John the Baptist and the Temptations.
3. Ministry in Galilee.
   The beginning.
   Appointment of the twelve.
   Wonder stories.
   Further incidents.
   Journey to Northern Palestine.
4. The Journey to Jerusalem.
   Discipleship.
   Prayer.
   Eternal life.
   Material riches.
   Spiritual light.
5. The last days at Jerusalem.
   Events before Last Supper
   Last Supper, Arrest and Trial.
   Crucifixion -
   Resurrection.

FIFTH YEAR

Acts of the Apostles.

1. Foundation of the Church. Acts 1. - Vlll.
   The Ascension - Pentecost - First organised Christian Community - The Apostles' Teaching and works - The early Christian life.
2. Extension of the Church in Palestine and Syria. ch.Vlll - Xll.
   Judaea - Samaria - Syria.
   Church founded in Antioch - Christians in Damascus.
   Conversion of non-Jews.
3. The conversion of Saul. Ch.9: 1-18.
4. The Church Universal. Ch.Xlll - XXl: 16.
   The Galatian period.
   First Council in Jerusalem.
   Corinthian period.
   Ephesian period.
5. The Arrest and Trials of Paul. Ch.XXl,17 - XXVl.
6. The Journey to Rome, and imprisonment. Ch.XXVll and XXVlll.
7. The final fate of Paul.

4. The Carlisle, Cumberland and Westmorland Syllabus is selected for discussion as being representative of the Agreed Syllabuses that combine several characteristics. This syllabus is clearly framed in consideration of certain psychological principles; having due regard for the maturation of the pupils and the characteristics and needs of specified ages: it also follows the Biblical order in presenting material for lessons.

In the four years of the Junior course there are two threads, one each from the Old Testament and the New Testament. The New Testament lessons are largely on the life of Jesus, with a few additional lessons on 'Christ's work continued by His disciples'. In the Old Testament the lessons are from Abraham to the Captivity of Israel and the Return.

In the alternative series of lessons for Juniors the Syllabus has one theme that dominates the whole of the series and is the framework into which the lessons are built. The teachers are requested to preserve the general theme throughout the course.

It will be seen therefore that the Syllabus is obviously thematic as well as having lessons arranged in Biblical order, and which cater for the child's psychological development.

In the Secondary Syllabus the course is divided into stages rather than into years, because some schools need

longer time than others to cover certain sections of work. The material is arranged to meet the developing intelligence of the pupil. The Syllabus states that the central thought is the Kingdom of God at work in the world - history of devoted human endeavour in thought and act, and of the never-failing flow of divine guidance and influence that has inspired the best in human effort.

The Old Testament lessons are not commenced until the third stage. The compilers state that in their estimation children of eleven and twelve are hardly capable of absorbing the Old Testament except as stories, and they have already had the Old Testament stories in the Junior Stage.

For an outline of the Syllabus the reader is directed to the Outline given on the next page.

It will be seen that a great volume of material has been suggested that has psychological appeal to pupils, and yet it is arranged in the familiar order of the Scriptures.

In the alternative course for Seniors the general themes are, (1) How men have learned what God is like. (2) What did God do in Jesus Christ? and (3) How does God's spirit work among men?

SECONDARY SYLLABUS.
NEW TESTAMENT AND OLD TESTAMENT.

The Carlisle, Cumberland and Westmorland Agreed Syllabus of Religious Instruction.

First Year

A. What the Bible is and how it came together.

B. A life of Jesus - the Coming of the King.

1. The times He lived in.
2. The Forerunner.
3. The life according to St. Mark.

C. First Principles of Christian Living as taught by Jesus and worked out by His followers - Citizens of the Kingdom.

1. The Kingdom of God.
2. Prayer.
3. The love of God for His people.
4. Citizens of the Kingdom.
5. First principles in early Christian teaching and practice.

D. The Story of the first Christians.

Early days of Christian Church. Pentecost. The first martyr.

Second Year

E. The Growth of the Church.

1. St.Paul. The Pioneer. Conversion. Missionary Journeys. Arrest. Captivity. Trial days.
2. The Christian Faith spreads through the Roman Empire.

F. Christianity at work in the world. Landmarks in Church History.

1. Great ages of Church building in England.
2. Monasticism in England.
3. Medieval Parish life.
4. Church in the middle ages.
5. The Reformation.
6. The beginnings of non-conformity and growth of free churches.
7. The English Bible.
8. Revival Movements.
9. Missionary Societies.

Third year

G. The Making of the Hebrew Nation.

1. From the family to people.
2. The making and breaking of the unified Hebrew Kingdom.
3. Decline and Fall of the divided Hebrew kingdom.

H. The Hebrew Prophets.

1. Prophets of the decline and fall. Amos. Micah. Hosea. Isaiah. Jeremiah.
2. Prophets of the Exile and return. Ezekiel. Second-Isaiah.
3. Two other Prophetic books. Jonah. Daniel.
4. From the Return from captivity to the end of the O.T. times.

J. Wisdom literature and inspired poetry of the O.T. and apocrapha.

Fourth year

K. The Making of the Gospel Narratives.

1. John the Baptist.
2. The Sermon on the Mount. Parallel Passages.
3. Other material suitable for comparison.

L. First Principles of Christian living in the world to-day.

1. Asking questions about God, the world and ourselves.
2. Seeking to learn what God is like.
3. Seeking what is more than knowledge.
4. Seeking to know the will of God.
5. Seeking to do the will of God.

Attention is drawn to the other Syllabus Outlines which occupy the three pages following this page. The London Syllabus of Religions Instruction is very similar to the Middlesex Agreed Syllabus, and what has been remarked concerning the last named may easily refer to the former. The Cheshire Agreed Syllabus of 1949 is one of those in which a new approach is seen, and could be placed in the same group as the Carlisle, Cumberland and Westmorland Syllabus. The Cambridgeshire Syllabus belongs to the group of Syllabuses that have the psychological approach, the material being selected and arranged to meet the needs of children, each section being prefaced with an explanation of what these needs are. The West Riding of Yorkshire Syllabus was one of the first to be published and has since been completely revised to conform to the requirements of the Act. It is very popular in other areas of England, being officially used by at least 5 other Counties and 7 County Boroughs.

The Durham Syllabus has not been outlined because of the fact that it is almost a replica of the Sunderland Syllabus, indeed the Sunderland Syllabus contains this statement, "The coincidence that one member served on both Committees (Durham County Council Committee and County Borough of Sunderland Committee) led to an unofficial but most fruitful collaboration".

SECONDARY SYLLABUS.
NEW TESTAMENT.

County Council of the West Riding of Yorkshire.
SYLLABUS OF RELIGIOUS INSTRUCTION.

First Year

A. Study of St.Luke, the Gospel of the Kingdom of God.

1. Introduction.
2. The Birth and infancy of the King.
3. The preparation for the Kingdom.
4. The Ministry in Galilee.
5. The Ministry in Peraea.
6. The King rejected.
7. The King triumphant.

B. The Kingdom of God: the Christian Church.

1. Meaning of the word 'Church'.
2. Foundation of the Church.
3. The Church invisible and the Church visible.
4. One holy, Catholic and Apostalic Church.
5. Admission to the Church: the sacrament of baptism.
6. The family feast: the Holy Communion.
7. The fellowship of the Church.

Second Year

What the Christian believes about God.

A. God.

1. God our Heavenly Father.
2. God the Creator and His providential care.
3. God is love.
4. God is almighty.
5. God is holy.
6. God knows all things.
7. God is in all places and in all things.
8. God is different from His creation and controls it.

B. Jesus Christ.

1. The reality of Jesus Christ.
2. Jesus the divine Son of God.
3. Jesus as 'God blessed for ever.
4. Jesus Christ as true man.
5. The Resurrection and Ascension.
6. The Second Advent.

C. The Holy Spirit.

1. A distinct Person in the Godhead.
2. Performs personal acts.
3. The Holy Spirit is God.

Third Year

A. Pioneers and Builders of the Kingdom.

1. The Apostolic age.
   The Church in Jerusalem.
   The Church spreads throughout Palestine.
   The Church spreads to Antioch.
   The Church formed in Galatia.
   The Church in the Roman Empire.
2. The Early Church.
   The imperial persecutions.
   Christianity as the religion of the Empire.
   The conversion of the Barbarians.

B. Christian worship and prayer.

1. Worship.
2. Prayer.
   The Lord's example in prayer.
   Forms of public prayer.
   How to pray.
   What we can pray about.
   Unanswered prayer.

Fourth Year

Christianity and current problems.

Fifth and Sixth years.

1. The Gospel of St.John.
2. The problem of pain and suffering and the Christian answer.
3. Christian Ethics.
4. Philosophical problems of religion.
5. The Christian estimate of man.
6. Science and religion.
7. A comparative study of the great religions of the world.
8. Art and religion.

Secondary Syllabus.
Old Testament.

County Council of West Riding of Yorkshire.
SYLLABUS OF RELIGIOUS INSTRUCTION.

First year.	Second Year	Third Year	Fourth Year
Outline of Hebrew History to the Reforms of Josiah. 1. Predecessors of the Kingdom. Abraham. Jacob. Joseph. Moses. Joshua. The Judges. 2. Samuel and Saul. 3. David and Solomon. 4. The Division of the Kingdom. 5. The Fall of Israel. 6. Isaiah and the invasion of Sennacharib. 7. Josiah the Reformer.	A. The Prophets and what they taught about God. Amos. Hosea. Isaiah of Jerusalem. Micah. Jeremiah. Ezekiel. Isaiah ii Isaiah iii. Jonah. B. Outline of Hebrew History from the reforms of Josiah to Herod. Predecessors of the Kingdom ii. Jeremiah. The return from Captivity. Conquests of Alexander. Beginning of Persecution. The Alliance with Rome. Daniel. Jerusalem under the High Priests. The Roman Conquest. Judaea as a Roman Province.	The Story of the Bible. Divisions of the O.T. Divisions of the N.T. Ancient Versions. Other Versions down to the Modern Versions.	The Christ view of man and the relations between God and man. 1. Man created by God. 2. Man's body. 3. Man's Soul. 4. God's purpose for man. 5. Sin. 6. God's cure for sin. 7. Forgiveness.

Secondary Syllabus.
New Testament.

The Cheshire Agreed Syllabus of
RELIGIOUS INSTRUCTION.

First Year	Second Year	Third Year	Fourth Year	Fifth Year	Sixth Year †
The Life and Teaching of Jesus. Jesus' birth. His daily life when a boy. The Forerunner. Jesus' preparation for His Work. Jesus goes about doing good. The Ministry in Galilee. Teaching about the Kingdom of God. The members of the Kingdom. Some early miracles. The Scribes and Pharisees are offended. The knowledge and love of God. Jesus chooses the Twelve. The shadow of the Cross. The last journey to Jerusalem. Jesus in danger in Jerusalem. The Last Supper. His arrest and Trials. The Resurrection.	The Growth of the Church. The Beginning. The Life of Paul. (Full study of the Book of Acts.) The early Fathers. The conversion of Britain.	The Gospel of St.Mark. 1. How the Gospel came to be written. 2. The synoptic problem. 3. Authorship of Mark. 4. St.Mark's portrait of Christ. 5. St.Mark's account of the Life of Christ: The Forerunner. Baptism and Temptation. Jesus' work in Galilee. Various Miracles. The mission of the Twelve. Leaving Galilee. The way of the Cross. The Ministry in Jerusalem. The Passion and Resurrection. The Epilogue.	The influence of Christianity in English History and its personal application today. Influence of Christian Monarchs - Monastries - Friars - Crusaders - Templars, etc. Literature - Thinkers and Teachers - Education - Music - Drama - etc.	A. The Christian Faith. Introduction. 1. What we believe about God. 2. What we believe about man. 3. What we believe about Jesus Christ. 4. What the Apostles came to believe about Jesus. B. The Worship of the Church.	1. The Book about God. 2. Development of the idea of God in the Old Testament. 3. The Person of our Lord in the Gospel according to St.John and the Epistles. 4. The Pauline Epistles. 5. The Christian Citizen. 6. The expansion of Christianity and the growth of the modern missions. 7. A comparative study of the great Religions of the world.

SECONDARY SYLLABUS.

OLD TESTAMENT.

THE CHESHIRE AGREED SYLLABUS OF RELIGIOUS INSTRUCTION.

First Year	Second Year	Third Year	Fourth Year
Outline of the history of the Hebrew People. I. Abraham to the divisions of the kingdom. 1. The Patriarchs. Abraham. Jacob. Joseph. 2. Israel in Egypt & Wanderings in the winderness. Moses. 3. The Tribes become a Nation. Joshua. Judges raised up. 4. Foundation of the Monarchy. Samuel. Saul. David. 5. The division of the Kingdom. Solomon. Rehoboam.	Outline of the history of the Hebrew People. II. The division of the kingdom to the birth of Christ. 1. History of the Northern Kingdom. Omri. Ahab. Elijah. Micaiah. Elisha. The fall of the Northern Kingdom. 2. History of the Southern Kingdom. Hezekiah, Isaiah and Sennacherib. Josiah's reform. The Fall of Jerusalem. 3. The Captivity in Babylon. and the return. The captivity. The return. The Temple rebuilt. Nehemiah. Ezra. 4. Between the Testaments.	The Earlier Prophets. Moses.) Micaiah.) Introduction. Elisha.) 1. The Writing Prophets. Amos. Hosea. Micah. Isaiah.	The Later Prophets. Jeremiah. Ezekiel. Dentero - Isaiah. Haggai. Zechariah. Trito - Isaiah.

(e) Concluding Statement.

Immediately following this page is an Outline in which the lesson schemes of seven Syllabuses are recorded. These present a representative picture of the broad outlines of Syllabuses, and show which Syllabuses plan in one-year or two-year units, and which ones plan to the Upper Sixth Classes.

In reading various Syllabuses for the purposes of this thesis it was noticed that the Herefordshire Syllabus' plan for Secondary pupils does not give any guidance as to the year in which the material could be given. The Syllabus simply states that the material given in the Syllabus is appropriate to any grade of the Senior School if suitably presented, with the exception of a section on Science and Religion.

It is noted that the teaching of Church History is given a place in most of the Agreed Syllabuses, so that the children may learn to realise that the Christian Church founded nearly two thousand years ago is still in existence today as a mighty, meaningful organisation irrevocably linked with the life of the people. In the Surrey Syllabus lessons are suggested in the first year Junior Syllabus on the subject of the Christian life, to give particulars of those who have followed Christ's teaching and who have participated, and are participating, in activities which owe their inspiration to His teaching. This plan is followed in

OUTLINE OF SECONDARY SYLLABUSES.

SYLLABUS	FIRST YEAR	SECOND YEAR	THIRD YEAR	FOURTH YEAR.	FIFTH YEAR	SIXTH YEAR
SURREY	1.The Holy Land, its people, their lives and hopes. 2.How the Apostles preached the good tidings. 3.Men who helped to spread the Gospel through Europe.	1.A History of God's chosen people. 2.The Life of our Lord in relation to His time and country.	1.What men in the O.T. taught about God and His will. 2.The Teaching of Jesus about God' will. 3.How the Holy Spirit has inspired men to serve God.	1.The Gospel according to John, or one of the Synoptic gospels, or Life of St.Paul. 2.The story of the Bible or Christian work in the modern wo world.	1.What Jesus taught about God and His kingdom. 2.Christendom. 3.Worship and prayer.	1.A detailed study of a book of the Bible in relation to modern problems. 2.A subject of religious knowledge chosen by the pupils. 3.Study of Church History. 4.Study of christian belief & conduct.
SUNDERLAND.	1.God's Self-revelation to His people. 2.God's attributes & purpose revealed thro' Jesus. 3.Heroes of the Kingdom.	1.God's Self-revelation to His people. 2.God's attributes & purpose revealed thro' Jesus. 3.Expansion of Ch'n Church	1.God's Self revelation to His people. 2.The Kingdom of God. 3.The Age of the Northumbrain Saints.	1.The relevance of Christ to individual & corporate Living. 2.The Book about God. 3.The English Church since the days of Bede.	1.The literary evolution of the books of the Bible. 2.The early stories in Genesis. 3. The works of St.John. 4. The life and letters of St.Paul. 5.Comparative study of religions.6.Personal & social questions.7.Christian Faith.	
MIDDLESEX	1.The Life of Christ. 2.The History of Israel up to the disruption of the monarchy.	1.The Teaching of Christ. 2.The History of Israel, from the disruption of of monarchy to N.T.	1.The Early Church. 2.The Prophets.	1.The Gospel according to St.Luke. 2.The Writings.	1. Acts of the Apostles. 2. Book of Isaiah.	1. The Fourth Gospel. 2. The Pauline Epistles.
CAMBRIDGESHIRE.	1.The Life of Christ based on Mark's Gospel & Acts 1-4 2.Outstanding events in the O.T. History.		1.The Gospel of Jesus Christ. The Life of Jesus. 2.The Spread of the Gospel as recorded in the Acts of the Aßs. 3.The Development of ideas about behaviour, mand and God in the Old Testament. 4.Stories from the lives of Great Christians. 5.Concerning the Bible.		1.Unto all the world: the 2. Universal Gospel. 2.Personal and corporate religion.	1.The Christian Faith. 2.The Bible & christian teaching. 3.Specific Books as separate courses. 4.Proposed alternative courses.
CHESHIRE.	1.Outline of Hebrew Hist. Abraham to Div'sn of King. 2.The Life and Teaching of Jesus Christ.	1.Outline of Hebrew Hist. Div'sn of King to Jesus. 2.The Growth of the the Church.	1.The Earlier Prophets. 2.The Gospel of St.Mark.	1.The Later Prophets. 2.The Influence of christianity in English History and its personal application to-day.	1.The Christian Faith. 2.The worship of the Church.	1.The Book about God. 2.Development of the idea of God in O.T. 3.The Person of our Lord in the Gospel according to St John & the Epistles.5.The Christian citizen. 6.Expansion christianity.Religions
WEST RIDING OF YORKSHIRE.	1.Study of St Luke, the Gospel of the Kingdom. 2.The Kingdom of God, the Christian Church. 3.Outline of Hebrew Hist. to reforms of Josiah.	1.The Prophets & what they taught about God. 2.Outline of Hebrew Hist. from Josiah to Herod. 3.What the Christian believes about God, Jesus Christ and the Holy Spirit.	1.Pioneers and builders of the kingdom.The apostolic age and in the early church. 2.The story of the Bible. 3.Christian worship and prayer.	1.The christian view of man & the relations between God & man. 2.Christianity and current problems.	1.A selection of one or more of the following: The Gospel of St. John. Job: the problem of pain and suffering, and the christian answer. Christian ethics. Philosophical problems of religion. The Christian estimate of man. Science and religion. Art and religion. A comparative study of the great religions of the world.	
CARLISLE, C'LAND & WESTMORLAND.	1.What the Bible is. 2.St.Mark's life of Jesus. 3.First principlesof christian living. 4.Story of the first christians.	1.The Growth of the Kingdom. 2.Christianity at work in the world.Church History.	1.The making of the Hebrew nation, 2.The Hebrew prophets. 3.Wisdom literature and poetry of the O.T. and Apocrypha.	1.The making of the Gospel &.narratives. 2.First principles of christian living to-day.	Suggested course for higher grades: A study of one of the prophets. The Book of Job. St.John's Gospel. The Pauline Epistles. A survey of the Old or New Testemants in the light of leading ideas, such as the growth of belief in immortality, or the conflict between outward obedience or inward dedication.	

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the 2nd, 3rd and 4th year Junior Course, so that by the end of the Junior Syllabus the children have a background of information regarding personalities of the Church during the centuries. In the Secondary Syllabus there are sections on 'How the Holy Spirit has inspired men to serve God': 'Christian Work in the modern world' and 'Christendom'.

The thread of development in Christian endeavour within the Church and without runs through the Cheshire Syllabus which has sections in the Junior Syllabus on People trying to be like the Saviour (2nd year): Men of God after Christ (3rd year), and Men influenced by Jesus (4th year). In the Secondary Syllabus the thread is taken up again in the Second Year when the whole year's work is devoted to the Growth of the Church, and in 4th year the topic is, 'The influence of Christianity in English History and its personal application today.' In this Syllabus there is also a section in the appendix on 'Church History in Cheshire'.

In the Middlesex Syllabus the thread of the History of Christian development commences in the first year Junior stage, and runs through the Junior Syllabus, with series of lessons given under such titles as, 'Followers in the Steps of Jesus': 'People who did great things in His Name': 'How the work has been continued, and 'Social Workers for Jesus'. In the Secondary Syllabus there is a section on 'The Early Church' in the 3rd year, and in the alternative course there

is a full section on 'The History of Christianity'.

The Syllabus of the West Riding of Yorkshire commences lessons on Christian development in the 3rd year Junior Course with a series of lessons on 'Stories of the Saints and Church Leaders', which are supplemented in the 4th year by a section on 'The building of the Kingdom on earth': 'The Growth of the Christian Community in England and the world, with special reference to Yorkshire'. In the Secondary Syllabus these lessons are, 'The Kingdom of God: the Christian Church', 'Pioneers and builders of the Kingdom', 'A comparative study of the great religions of the world'.

In the Sunderland Syllabus there is a considerable amount of the history of Christian endeavour in the Junior Syllabus in a series given in each of the 4 years, under the heading of 'God's help to individuals', and in the Secondary years the courses are entitled 'Heroes of the Kingdom', 'The Expansion of the Christian Church', The age of the North-umbrian Saints', 'The English Church since the days of Bede'.

The matter of a separate Syllabus for Secondary Modern Schools, where children have a shorter school life, and where the work needs to be simpler, is too vast to occupy our attention here, though one should mention the need of such a Syllabus. To cover the matter fully could well occupy a researcher for a two year course.

In conversations with pupils during the time spent in

schools, the investigator received the statement on more than one occasion, that they (the pupils) did not see how Scripture lessons would help them when they went to work: they felt the time would be better spent in learning something 'More practical'. It could well be that a Syllabus of lessons could be arranged to meet this, and other needs, of the Secondary modern child entering employment at the age of, approximately, 15 years. Today's Secondary modern girls may well constitute the greater part of tomorrow's mothers, with the responsibility of training children, so the matter is of the utmost importance and urgency.

Some of the Syllabuses provide simpler courses, such as the Middlesex Agreed Syllabus, the Surrey Agreed Syllabus, the Lancashire Agreed Syllabus, the Lincolnshire (Lindsey) Agreed Syllabus, the Carlisle, Sumberland and Westmorland Agreed Syllabus, and so on, but the idea could be developed still further, so that the Secondary moderns have a Syllabus built especially to meet their needs and not merely a simplified version of a Grammar School Syllabus.

A very desirable characteristic of any Syllabus, in our opinion, is that the teacher can see at a glance the full scope of the Syllabus. This could be provided in Chart form quite early in the book with, of course, the detailed Syllabus to follow.

The idea of the Agreed Syllabus has played a very important part in the framing of the 1944 Education Act. Unless a solution has been found for the denominational controversies, the whole Act may have been jeopardized, but the idea of the Agreed Syllabus had, over the years, become firmly rooted to such an extent that its blossoming in 1944 was to be expected. It is of prime importance also from an educational and spiritual point of view that special attention should be given to the framing of future Agreed Syllabuses so that there will be no complaints that they are beyond the capacity of Secondary modern pupils, or that they are inadequate for Sixth Form pupils, or that the Syllabuses are overloaded with notes, or that they are too comprehensive. All of which adds up to the view that the revision of some Syllabuses is long overdue.

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P A R T C

THE TEACHING SITUATION.

(Observational Studies in Schools.)

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PART C. THE TEACHING SITUATION.

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PART C. THE TEACHING SITUATION.

INTRODUCTORY.

In pursuance of the purpose of this investigation as expressed in the introduction, and following the survey of some of the Agreed Syllabuses, the next stage in the enquiry was to visit a number of secondary schools for the purpose of observing some Scripture lessons in progress.

The fact that Religious Knowledge is the only compulsory subject on the curriculum of almost every school in England makes it worthy of notice, and educators from other countries may well wonder, naturally enough, whether the quality and variety of the teaching is commensurate with its place as the only compulsory subject.

Information about the schools visited and the lessons observed are given in this Part of the thesis.

Ch. 1. PREVIOUS RESEARCH IN OBSERVATIONAL STUDIES.

Human nature being what it is, it would seem quite safe to assert that there has been some kind of observation performed by people as far back as the dim days of antiquity, but the matter of scientific observation with regard to children is a much more recent innovation. A reading of some of the literature pertaining to the use and function of observational studies in education reveal that there were some evidences of scientific observation near the end of the last century. The following quotation from the catalogue and circular of Worcester State Normal School (1890) is contained in an article by Burnham(1.)

"The principal requests the students to observe the conduct of children in all circumstances - at home, at school, in the street, at work, at play, in conversation with one another and with adults - and record what they see and hear as soon as circumstances will permit. When the nature of the work is explained to the school, great emphasis is placed upon the necessity of having the records genuine beyond all possibility of question; of having them consist of a simple concise statement of what the child does or says, without comment by the writer; of making both the observation and the record without the knowledge of the child; and of noting the usual, rather than the unusual, conduct of the individuals observed...."

This present century has witnessed an interesting flow of reports of observational studies of one kind or another, with a consequent widening of the stream of interest and functional value of these investigations so reported. It is intended in this section to make brief references to some of the investigations in this field. Merely to refer to the name of some of the research reports would give a little idea of the scope of the work done. Symonds[1a] in 1931, and Wagoner[2] in 1935 and in 1937[3] wrote about the preparation and training of observers for this type of research; social behaviour patterns and effects interested Thomas and associates[4] in 1929 and 1933[5], and Loomis[6] in 1931; somewhat different studies regarding social behaviour were those of Jersild and Fite[7] in 1937 on children's social behaviour and social adjustment, and Murphy's[8] study in the same year on Social behaviour and child personality; children's responses to psychological te-sts were investigated by Nelson[9] and Rust[10], both in 1931; Variations in the behaviour of very young children, namely of Nursery School age or just prior to Nursery School age, were investigated by such workers as Ezekiel[11] in 1931, Parten[12] in 1932, Jack and others[13] in 1934, Mallory[14] in 1935, and Hattwick[15] in 1936.

Attempts have been made to classify behaviour in such groupings as Resistant Behaviour[16], Imaginative Behaviour[17] Extrovert Behaviour[18] and Infants' behaviour[19]; there have

been studies in habits[20] conflicts[21] personalities[22], problems[23] performance[24] and planning by groups[25].

Concerning the observational method of collecting data for educational research, Wrightstone[26] says the observational method offers such means of approach to the analysis and description of certain normal classroom activities. The advantages of this method are: (1) it is a direct method of sampling behaviour in actual classroom situations: (2)Measurement can be taken without disturbing the usual activities of the pupils: and (3) The data can be treated by conventional statistical formulae.

Limitations of the observational method are: (1) Norms or standards derived from limited groups and selected situations cannot be generally applied: (2) Generalisations and comparisons should be limited to individuals and groups of which they are typical: and (3)The securing of sufficient observations is a time-consuming and costly process, limiting the general Application of the method.

A close observational analysis of pupils' study habits at the secondary level was made by Symonds[27] who noted the behaviour characteristics which revealed certain study habits and abilities of two groups of boys, alike in age and general ability. One boy at a time was observed in classrooms and study hall, and complete notes taken of thirty ½ hours' observation of the study and recitation conduct of ten boys.

This study has a value in that it pointed the way toward future observational research in studying children, though the investigator stated that this preliminary investigation was too small in number of pupils to be able to claim that differences between the two groups had been demonstrated.

In Olson's investigation[28] all pupils in a room were studied simultaneously, though the technique provided for the observation to be done during short periods of time. The mannerisms studied were those of thumb-sucking, nail-biting, pulling the hair of other children, protruding of the tongue. The unit of measurement was one or more occurrances of the observed mannerisms per period. If no mannerism was observed during a five-minute period the child would score zero, but one or more examples of the mannerism would score 1. The observer used a chart showing the pupils' seating arrangements and entered the records directly in their respective spaces on the chart.

Olson's method became known as the Method of Short Samples, because it provided for the observation of the ordinary activities of the children for definite periods of time.

A quite different method was used by Rugg, Krueger and Sondergaard[29] in studying the success of experiences through which child personality develops. Twenty-seven children in a class were each studied individually for three fifteen-minute periods. Everything the child said or did was noted by a

skilled observer and recorded by a stenographer. The language records were analysed and these revealed the predominant traits of the children.

Goodenough & Anderson[30] improved on the technique used by Olson, by using more than one observer, thus saving time and allowing a group of pupils to be observed in the same amount of time as was necessary by the individual methods. They mentioned that the main defect of this method was that it was not really sufficient for more complicated behaviour such as might take place due to some conditions at a particular time.

Observational studies of behaviour patterns were made by Thomas and others[31], who used the method of short-samples observations in such groups as Nursery School, Kindergarten, Trade School and in adult industrial work. Three categories were used to record these behaviour-patterns involving contacts with other persons, activities, concerning contacts with materials and self-activity.

The investigators used codes to represent the different items observed. A few examples are:

1. Self-activity patterns, day-dreaming, talking to self, singing and vocalizing.
2. Social activity patterns, observation of persons, approach to persons.

3. Material activity patterns, observation of material alone, approach to material alone, and so on.

By analyzing these records of the individuals observed and the records of the sampling periods for each of the categories of behaviour, the investigator obtained data for quantative treatment.

The training of the observers would be a very important part of the preparation for observational studies involving a number of persons, for one would need to have uniformity of interpretation in every instance. Symonds[1a] lists a number of essential qualifications in the ability, capacity and training of observers.

Wrightstone[32] devised an instrument to evaluate certain aspects of classroom practice, namely, to measure pupil participation in curriculum planning. The operation was one of direct observation in classrooms, in which the investigator used a code-technique for evaluating certain aspects of group planning and discussion.

Lewin, Lippett and White[33] made a preliminary survey of one phase of a series of experimental studies of group life which has as its aim a scientific approach to such questions as; What underlies such differing patterns of group behaviour as rebellion against authority, persecution of a scapegoat, apathetic submissiveness to authoritarian domination or attack upon an Outgroup? How many differences in subgroup structure,

group stratification, and potency of ego-centred and group-centred goals be utilized as criteria for predicting the social resultants of different group atmospheres? Is not democratic group life more pleasant, but authoritarianism more efficient?

Pupil-teacher relations on a person-to-person level were investigated by Brookover[34] whose major question was, What influence does the person-person interaction between the high-school teacher and the pupils have upon the ability of the high-school teacher to teach these pupils? A scale was constructed and validated for use in measuring this person-person interaction, and this was administered in five Indiana High Schools.

The results show that (a) Students rated high those teachers with whom they had a high degree of person-person interaction: (b) Teachers who had a high degree of person-person interaction were rated high as instructors by the same students: (c) Age, sex, or classification of students made no significant differences: (d) Teachers in small rural schools have a higher degree of person-person interaction with their students than do teachers in large schools.

This investigator suggests that if teachers wish to improve their ability to teach, they could well seek to improve their person-person relations with their students.

Lippett[35] organised four clubs of 5 boys each and gave

each club successive experiences with an 'autocratic' and 'democratic' leader during three consecutive six-week periods. Several leaders were used to head each of the clubs. The leaders were required to employ different leadership styles with each successive group. The leadership styles were implemented in accordance with certain specific criteria drafted to guide the club leaders. Among the data collected by observers of each club session were: (a)Records of social interaction between group members and leader: (b)Stenographic records of conversation in each club: (c)Analysis of activity sub-groupings: (d)A running account of psychologically interesting interaction in each group.

The major conclusions of Lippett's study were: 1. That different leadership styles produced different social climates and resulted in different group and individual behaviours: 2. That conversation categories differentiated leader-behaviour techniques more adequately than social-behaviour techniques: 3. That autocratic leadership elicited either an aggressive rebelliousness towards the leader or an apathetic submission to the leader: 4. That leadership style was the primary factor in producing climatological differences and that personnel was of secondary importance.

The study by Bush[36] was designed to examine student-teacher relationships, in an effort to describe the relationships, formulate an hypothesis concerning the characteristics

of an effective student-teacher relationship, to develop new techniques of research for studying factors concerned with students' growth and development in schools.

Data were collected on the following factors and elements as being pertinent to the student-teacher relationship.(1)The relationship between the social beliefs of the teacher and the social beliefs of the student: (2) The student's opinion of the teacher's fairness, his sympathy, his knowledge of his subject, and his general teaching ability: (3) The teacher's personal liking for the student, his opinion of the student's quality of thinking and his knowledge of the subject he is teaching: (4) The student's knowledge of the subject he is learning, and his personal liking for the teacher.

The investigator emphasises the fact that teaching is a complex process, and that the pattern of pupil-teacher relationship is important, so much so as to warrant serious attempts to diagnose it. The writer stated that a maximum student-teacher relationship would involve these conditions:

1. The teacher must be well adjusted to his job.
2. The teacher must have keen insight into and an objective attitude toward students.
3. The teacher should consider counselling important, and make himself fully acquainted with the student's background, interests, abilities and so on.

4. The student considers the teacher is fair, and that the class is valuable.
5. The student and teacher have mutual liking for each other, tend to have similar purposes, social beliefs and interests.
6. The teacher believes the student is well-adjusted academically, and that there is effective relationship between the student and himself.

The aim of the study made by Brewer(37) was to study the social behaviour in the school-room situation, measuring behaviour in the teacher that could be demonstrated to make a difference in the child's behaviour. Social contacts were classified into well-defined categories and the method devised was for the observation and counting of these contacts.

The investigators planned to study dominative behaviour and integrative behaviour, both in three groups, namely: (1) 'With evidence of conflict': (2) 'With no evidence of working together': and (3) 'With evidence of working together'.

The subjects were two teachers and 59 children in two second-grade classes, in classrooms having similar physical characteristics. Each child was observed for five-minute periods by the group of observers, and records made under 29 categories of child behaviour as involved in child-teacher contacts.

The investigator claimed that as a result of this study one could confirm the assumptions regarding a dynamic and

measurable relationship between the classroom behaviour of teachers and of children.

In a study of dominative and socially integrative behaviour at the fourth and sixth-grade levels, Anderson, the co-worker with Brewer, applied the Anderson techniques to other grades than those for which the techniques had been formulated, and arrived at the conclusion that the techniques could be used satisfactorily in the second situation.

John Withall[38] developed a technique for the measurement of social-emotional climate in classrooms, in which certain postulates were proposed regarding the motivational factors in personality and regarding the conditions of learning.

He assumed that the social-emotional climate is a group phenomenon, that the teacher's behaviour is the most important factor in creating the classroom climate, and that the teacher's verbal behaviour could be taken as a reliable sample of her total behaviour. Proceeding from these basic assumptions the investigator decided to make records of the teacher's statements, and these were later found to fall into about twenty-five types of responses. These were later reduced to thirteen, and then to seven categories.

From this beginning the investigator developed his new technique for assessing social-emotional climate in a classroom.

Rosetti[39] observed a method of teaching English in a

Secondary School, and during the course of his investigations he was able to observe methods of writing English, reading, both class and private, oral English such as plays, discussions, debates, verbal expression and speech training, and the respective places of drama, poetry and grammar in the teaching of English. This method of observation was a direct one, and he made a day to day account of the procedure in the classroom.

For anyone interested in Interaction Process Analysis, a very good account has been written by Bales[40], who outlines this method of studying small groups. He built up his own system of categories by the examination and analysis of the various lists of categories devised and used by previous investigators in the field, and when complete there were twelve sections in his scheme, all dealing with problems of communication, evaluation, control, decision, tension reduction and reintegration.

Bales' observers were carefully selected and trained for their work, and he gives details in his report of the training of these observers, appraising observer reliability, an analysis and interpretation of recordings.

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PART C.

Chapter 2. PRELIMINARY STATEMENT REGARDING THIS RESEARCH.

a. The schools.

b. The categories.

c. Method of collecting data.

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Chapter 2. PRELIMINARY STATEMENT REGARDING THIS RESEARCH.

(a) THE SCHOOLS.

The schools in which the observation periods were spent were coded A. B. C. and D. for the purpose of this report. One teacher in each school was reported.

SCHOOL A. A Boys' Grammar School with approximately 1,000 pupils, the Classes observed being 1b, 1c, 1d, 1e, 2a , 2b, 2c, 2d, 2e, 3c, 3d, 3e, 4b, 4c, 4e, 4d, and Upper Sixth, with a total of 30 hours.

SCHOOL B. A County ~~Grammar~~ SECONDARY School of approximately 600 boys and girls, the classes observed being, 1, 1a, 1b, 1d, 2, 2a, 2c, 3, 3a, 3T, 4, 4a, 4b, 4c, 4d, 4T and 5 G.C.E., with a total of 26 hours.

SCHOOL C. A Comprehensive School for Girls with over 1,000 pupils, the classes observed being 1b, 1Q, 1J, 1N, 1P, 2o, 2H, 2Q, 2f, 2N, 3b, 3e, 3f, 3H, 4 G.C.E., 5G, 6 G.C.E., 6 Lower, 6 Upper, with a total of 21 hours.

SCHOOL D. A County Grammar School of approximately 600 boys and girls, the classes observed being, 1a, 1b, 1c, 2a, 2c, 3a, 3b, 4a , 4c, 4 G.C.E., 5a, 5c, 5G.C.E., 6 Lower, 6 Upper, 6 G.C.E., with a total of 36 hours.

The teachers appeared quite willing for the investigator

to sit in the class and watch the class work in progress. The investigator tried to establish a friendly relationship with the children, and,in pursuance of this intention, accepted invitations to speak to the children about School conditions in Australia, and also showed some films on various aspects of Australian physical, social and cultural life.

The investigator also gave talks and showed transparancies of a recent visit to Jerusalem, and was at times called upon by the teacher to describe some detail or clear up some point concerning the physical face of Jerusalem, some climatological information or in other ways to help give the children a true, clear picture of the lands of the Scriptures.

The investigator also attended a few school functions that had to do with Christian education, such as, the weekly prayer circle for teachers, the Student Christian Movement meetings, and so on. This all played a part in helping to establish a friendly relationship and in having the investigator 'accepted'.

The investigator sat at the side of the classroom, near the front, not obstructing the children's view of the blackboard, and was able to see teacher or class as desired.

(b) THE CATEGORIES.

The first plan of strategy regarding the observational studies in the schools aimed at assembling information regarding such factors as (1) the selection of material in relation to the Syllabus, (2) the type of lesson, (3) the way each lesson was commenced, (4) the teaching procedures used, (5) the teaching principles observed by the teacher, (6) the use of suitable language, (7) pupil participation, (8) the measurement of Scripture knowledge, (9) the Scripture teacher, and so on.

With these points in mind the investigator made one or/and two day visits to three other schools, and in this preliminary observational period took the opportunity to try the method of recording outlined in the previous paragraph.

The investigator tried to assess whether or not the children were thoroughly interested in the lesson, and what means the teacher used to secure and maintain their active attention. Observations were made concerning the general plan employed by the teacher, particularly noting what was done to cater for the children's mental and physical powers, how the grading of the work influenced understanding and progress, how the teacher checked on progress during the lesson, how and what questions were asked, what illustrative

materials were used and how the teacher revived interest when it lapsed.

It was found that the plan was slightly too ambitious and the pruned plan is outlined hereunder, showing the categories as:

a. Type of lesson.

b. The way each lesson was commenced.

c. The teaching procedures used.

d. The teaching principles observed by the teacher.

e.Pupil participation.

d. Measuring Scripture knowledge.

The other points have not been dropped entirely, as will be observed in reading the subsequent sections of this part of the thesis.

(c) METHOD OF COLLECTING DATA.

From a reading of the research reports mentioned in Chapter 1. of this part of the thesis, one can agree with Bales[1] in saying that most, if not all, other investigators have used 'observational systems', and in this piece of work it was decided to use this method of direct observation. With but one pair of eyes and ears, and one hand to do the recording, it was decided to record (as far as possible) what the teacher said, without recording the lesson material, and what was done in the way of teaching procedures.

The rough notes taken in each class were re-written the same day and every effort made to keep them accurate.

The classes were observed at all periods of the school day. Staines[2] observed between lunch and afternoon break to avoid teacher fatigue and class restlessness. It is interesting to note that he says "...the lesson,Scripture, continued until 3.30 p.m. but there appeared to be no change in the behaviour of the teacher and class".

In the present investigation the observer found that the children did not show any fatigue or restlessness even when the lesson was a double period, with but one exception, and that was when the Scripture lesson preceded a sports period.

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P A R T C.

Chapter 3. TREATMENT OF THE DATA.

(a) Type of Lesson.

(b) Lesson Commencements.

(c) Teaching Procedures.

(d) Pupil-activity.

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Chapter 3. TREATMENT OF THE DATA.

INTRODUCTION.

The material recorded in this chapter was gathered as a result of some questions posed by the investigator. The questions were of this variety: (1) What type of lesson do teachers of Scripture give? (2) Is there a special way of commencing the lesson? (3) What particular teaching procedures are used in these lessons? (4) Do the teachers observe the general principles of teaching, or are there any special principles of teaching this subject? (5) Is there opportunity in the Scripture lesson for participation on the part of the pupils? (6) What kind of procedures are used for measuring Scripture knowledge?

In each section in this chapter the pattern of presentation of material is similar, namely, firstly, explanation of what is meant by 'type of lesson', 'teaching procedures', pupil participation' and so on, and as against this explanation are recorded the details of what has been observed in the schools visited.

(a) TYPE OF LESSON.

The type of lesson given at any time would depend almost entirely on the aim of the lesson, and the ability of the members of the class. Scriptural knowledge could

be taught from more than one angle, as, for example, one may teach it as literature with confidence well-knowing that the Bible has set the standard as far as English is concerned, and indeed is 'part and parcel' of it, as Sir Arthur T. Quiller-Couch has said; "you may grant me that the Scriptures in our Authorised Version are part and parcel of English literature (and more than part and parcel) .....no teacher of English can pardonably neglect what is at once the most majestic thing in our literature..." (1) and again, "I shall ask you then, first, to assert with me that the Authorised Version of the Holy Bible is, as a literary achievement, one of the greatest in our language...."(2)

It is more than probable that many school teachers are indeed teaching the Bible as literature because they agree with Quiller-Couch concerning the place of the Bible in the literary field, but this is not enough. If Doctrine is ignored, "the play is Hamlet with the Prince of Denmark left out. He reduces our Bible to 'mere literature', to something 'velletristic', pretty, an artifice...."(3)

The Bible could be taught as <u>history</u>, and if paralleled with contemporary ancient history would make a fascinating study, whether taught as part of the national history of the Jewish people, or as the history of the Early Christian Church. One could teach the <u>Geography</u> of the Bible, making

a particular study of the land promised to Israel (Gen:XV: 18) - from the River of Egypt to the Euphrates - with its geographical significance as the centre of the ancient world. To the south-west lay Egypt with her culture and wealth: Babylonia lay across the eastern desert with the empire of the Medes and Persians beyond: to the north-east lay the Assyrian empire: on the northside were the populous kingdoms of Syria, and across the sea were Rome and Greece.

The land of Canaan is divided unequally by a deep gorge running from north to south, through which the river Jordan flows. The mountains are rugged and bare on the whole, the plains are fertile, the supply of water is abundant, the lakes are known for the supply of fish, the rivers fulfil important functions and the Dead Sea is still a treasure-house. All of these sections would well be studied as geography.

Some would be interested in teaching lessons about the <u>geology</u> and the mineralogy of the Bible lands, studying the rock content and formation, particularly the volcanic rocks, or the mineral substances - clay, dust, earth, nitre, salt, sand, slime, sulphur: or the metals to be found in the Bible - brass, gold, iron, lead, silver, tin: or the precious stones of the Bible - adamant, agate, amethyst, chalcedony, diamond, jacinth, jasper, ligure, onyx, sapphire, sardine, topas.

Teachers with an interest in Botany may be interested to give lessons about the botany of the Bible, surely a fascinating occupation to delve into matters related to almonds, aloes, apples and ash: or barley, bulrush, brambles and bay-trees: or cassia, cedars, cotton and corn: or figs, firs, fitchers and flax: or Gall, courds, grass and groves: or hyssop, husks, hazel and hemlock: or mandrakes, manna, mulberries and myrrh: or olives, palms, roses, sycamores and wheat - to mention but a few.

Animals of the Bible would be a subject to interest children too, whether the story be about the majestic lion or the meek lamb: the little coney or the huge hippopotamus (behemoth in Job XL: 15): the faithful dog or the useful goat: the fierce foxes or the timid mole: the stubborn mule or the lowing ox: the shy roe or the wild unicorn: the wolf or the weasel.

What of the birds, the aquatic creatures, the reptiles and the insects of the Bible? Probably some lessons feature the peacocks, the pigeons, the sparrows, the owls, the cuckoo and the crane: or the whales, the purples and the onycha: or the serpents, the adders, the chameleons: or the bees, the beetles, the flies, the grasshoppers, the locusts, the snails, the hornets.

The musical instruments too would make an interesting

study, especially for the musically minded. Music occupied an important place in Scripture, both in religious worship (1.Chron. Vl: 32), public rejoicings (1 Sam. XVlll:6), and social festivities (Gen. XXXl: 27; Isa. V: 1; XXlV: 9). The Bible mentions musical instruments as one of man's earliest recorded human inventions (Gen.lV: 21) and throughout its pages one finds that the names of musical instruments have been sprinkled, such as the harp, psaltery, sackbut, viol, cornet, flute, organ, pipe, trumpet, bells, cymbals, tabret - to mention a few of the stringed, wind and percussion instruments. There are also references to singing,e.g. Miriam celebrating the crossing of the Red Sea: the new song to be sung in the new heaven.

Finally, one may teach Scripture as a book about God and His dealings with men. It shows how the world was prepared for Christ: how God gradually educated one nation to believe in His Unity, Goodness and care for mankind. The Bible gives us what the Jews know of their own early history, and what they believed about the origins of the world and of human society, regarded as a revelation of the Goodness, Power and Justice of God. His Presence pervades everything; nothing which happens is outside His knowledge or can be understood without reference to Him. No other people has treated its national history in this way, or been able to recognise the hand of God in its disasters as well as in

its triumphs. The Bible shows us how to clothe great ideas with form sufficiently vivid and dramatic to make them widely effective.(4)

The Bible can, and should be, taught as the book about Jesus Christ, His incarnation, His life and teaching: His sacrificial death as an atonement for the whole of mankind, and the Resurrection to life eternal of Himself and all who believe in Him.

According then to one's purpose in teaching Scripture knowledge there are a number of lesson-types which may be used. Lessons can be distinguished as involving chiefly cognition, conation or feeling, that is the acquirement of knowledge, the acquirement of a skill, or aesthetic appreciation(5)- the acquisition of skill, development of knowledge and the development of taste.(6)

After due consideration of the points outlined in these two lines of thought, namely, the purpose teachers may have in teaching Scripture, and the types of lessons which can be used in the Scripture lesson, it was decided in the observational periods in schools to make records of lesson-types under the following headings:

a. Lessons given to impart knowledge.

b. Lessons given for aesthetic enjoyment.

c. Lessons given for revision or testing.

Whilst one is aware that it is possible that a lesson primarily designed to impart knowledge may well give

aesthetic enjoyment to certain types of people, one cannot ascertain this with any degree of accuracy without questioning the pupils concerning each lesson, and this was not within the bounds of possibility in this survey. So a definition had to be decided upon in the investigator's own mind as to what was a lesson given for aesthetic enjoyment.

The enjoyment lesson usually appeals to the feelings or emotions, and with most people it is a feeling of pleasure, either mental or emotional, or both, caused by an experience which inspires the person. Perhaps the most known fields in which such feelings are aroused are those of nature, the arts, and conduct.

The investigator's basis of decision as to whether a Scripture lesson was to impart knowledge or to give aesthetic enjoyment, was the content of the lesson. For example, a lesson on the twenty-third Psalm was counted as an enjoyment lesson, while one of Biblical History was counted as a lesson to impart knowledge.

In making the records the investigator used the key-words, knowledge, enjoyment, revision, and the findings will be recorded under these three headings.

Some of the lessons attended were devoted to pursuits other than a Scripture lesson, sometimes given over entirely to private study for forthcoming examinations, and some

lessons were given by the investigator.

In giving these records it should be pointed out that some lessons were a combination of two, and occasionally three, types; as, for example, some lessons were a combination of imparting knowledge and revision, or imparting knowledge and giving enjoyment. When this has happened both types of lessons have been recorded.

The teacher in School A. The lesson types used by this teacher were:

Knowledge	56.5%
Enjoyment	17.4%
Revision	26.1%

The teacher in School B. The lesson types used by this teacher were:

Knowledge	50%
Enjoyment	10%
Revision	40%

The teacher in School C. The lesson types used by this teacher were:

Knowledge	65%
Enjoyment	0
Revision	35%

The teacher in School D. The lesson types used by this teacher were:

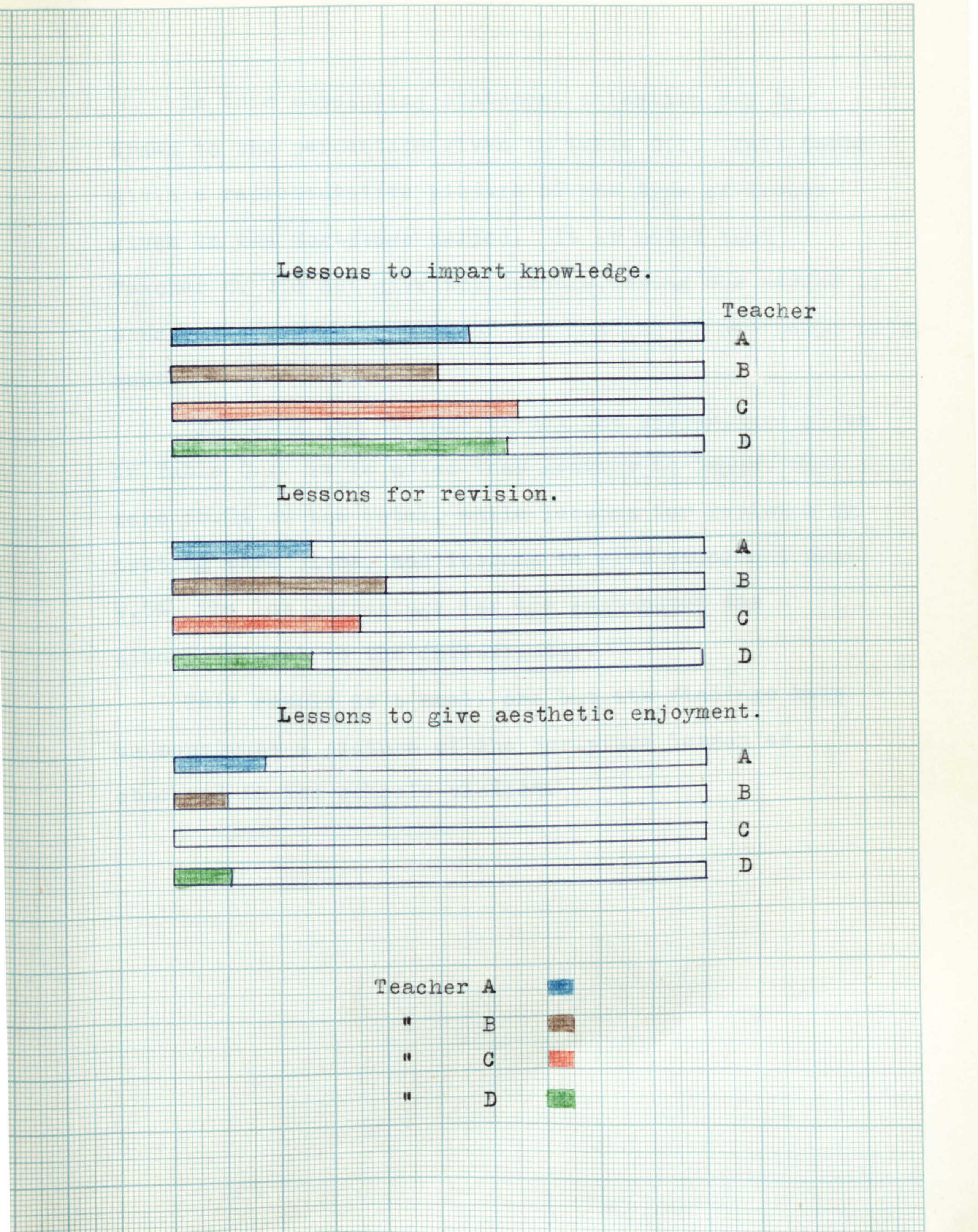
Knowledge	63.2%
Enjoyment	10.5%
Revision	26.3%

Putting these figures in table form and graphical form, we note the following position:

Types of Lessons.

Type of Lesson.	Teacher A.	Teacher B.	Teacher C.	Teacher D.
	%	%	%	%
Imparting Knowledge.	56.5	5o.4	65.0	63.2
Revision.	26.1	40.0	35.0	26.3
Enjoyment.	17.4	10.0	-	10.5
	100.0	100.0	100.0	100.0
	N - 23	N - 20	N - 20	N - 19

Table C.1.


Lessons to impart knowledge.
Teacher
A
B
C
D
Lessons for revision.
A
B
C
D
Lessons to give aesthetic enjoyment.
A
B
C
D
Teacher A
" B
" C
" D

GRAPH C 1

In this concluding statement attention may be drawn to the percentages given in table C.1. This table gives a representative picture of the type of lesson given in the Scripture period. It is noted that Teacher C. did not give any lessons,during the period of observation,which come under the heading of aesthetic enjoyment.

By taking the average of all the percentages given in Table C.1. it is noted that lessons to impart knowledge were 58.7% of the total, while lessons for revision or testing were 31.8%, and lessons to give enjoyment were 9.5% The low percentage for the last-named was a disappointment to the investigator.

This sample is a small one but its findings help to construct a picture of the Scripture lesson as observed in the schools visited.

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(b) Commencing the lesson.

One of the questions posed by the investigator was, How does the Scripture teacher commence the Scripture lesson? Associated with this is the subject of motivation as well as the matter of teaching procedures.

There is a rich literature on the subject of motivation, and in it a progression can be traced through successive stages of an emphasis on mental processes, on conflicting instincts and, more recently, on social influence.(1)

Motivation may be viewed from several angles. (1)From the energetic standpoint, meaning the stimulating of bodily movement. (2)From the genetic viewpoint, meaning that past experiences tend to determine present behaviour. (3)From the purposive point of view, meaning the directing of behaviour towards some goal or purpose.(2) Murphy & Newcomb(3) for example, summarised twenty-one studies in the physiology of drive, twenty-one studies of prenatal development, twenty-one studies of infant development and studies of emotional expression (with a total bibliography of one thousand one hundred and eleven books and journals). Further useful bibliographies in the educationsl field may be found in Schmidt(4) who lists eighty-four references in an article on praise and blame as incentives to learning.

There would seem to be five main areas of research:

(1)competition and co-operation; (2) success and failure; (3) knowledge of results; (4) reward and punishment; (5) praise and/reproof. Since these are relevant to our purpose some reference to research reports in these areas appears to be desirable.

Competition and co-operation.

Individual and group competition have been studied by a number of psychologists, as being a means to induce greater achievement on the part of the individual. One of the early experimenters was Triplett[5] who studied dynamogenic stimulation in the psychological laboratory in Indiana University in 1897, using the official bicycle records of the League of American Wheelman. From the facts presented for statistical treatment this investigator was able to formul-ate certain results, namely, that the presence of another contestant taking part simultaneously in the race served to liberate latent energy on the part of the other contestant.

As incentive to learning the subject of competition, either individual or group, has been the keystone of a considerable amount of research. In 1920 Allport[6] investigated the influence of the group on certain mental functions, and in 1919 Mead[7] examined the effect of exempting pupils proficient in handwriting and was able to show that the prospect of winning exemption from practice

had the effect of stimulating achievement. Whittemore[8] in 1924 conducted a laboratory experiment with 12 university man and women. Some of his conclusions were, (1) that group competition is superior to individual competition; (2) that all subjects turn out more work when competing than when not competing, but that all subjects do poorer work when competing; (3) that most subjects seem to work slightly faster when co-operating in groups which, in turn, are in competition with other groups not present but recognized, than when competing against one another.

Hurlock[9], in 1927, studied the value of group rivalry as an incentive to increased efficiency in school work, using 155 children from a public school in America who performed tests in arithmetic under competition conditions. She summarizes her findings thus: (1) there was only a slight difference between the sexes and this was in favour of the girls; (2) younger children responded more to the influence of rivalry than did the older ones; (3) rivalry proved more effective as an incentive for children of inferior ability than for children rated as average or superior; (4) increase in accuracy of performance came only with the application of the incentive.

In 1928 an investigation by Sims [10] yielded the results that individual competition is significantly superior as an incentive to achievement than group competition. Maller[11]

came to a similar conclusion in 1929 as a result of his investigation; he also found that (1) girls were found to score lower in co-operation involving speed; (2) the increase in speed produced by either competition or co-operation disappears with progress of work unless the motive is repeated; (3) the correlation between intelligence and co-operation was positive; (4) that children appear to be more persistent and less affected by fatugue in their work for a personal gain than when engaged in work on a group project with no personal recognition.

One could not conclude from the results of the investigations reported above that competition is always desirable. Sometimes work decreases in quality under competition conditions. Nervous, excitable children become more nervous and excitable when competing, but no doubt it could have a small place along with other methods of rallying the children from the doldrums or from boredom.

In summarizing the limitations of competitive motivation, Cronbach[12] says that competition does not always provide a desired goal, and that when a prize is offered to pupils to do an undesirable task, the desire to avoid the task set is likely to be greater than the desire for the prize offered. A competition very rarely sets a goal that everyone may attain, and if it is unattainable, only the very able pupils will enter for it: or, if all are

compelled to enter, for example, in a test of mental arithmetic, the less able students who really need the practice are eliminated in the first round, and the best students get more and more practice as they get nearer and nearer the prize.

Competitions tend to develop the able pupils, and tend to give the less able students an inferiority feeling. Competitions that give every child a chance to win are more suitable than those where there can be one winner only.

Success and failure.

Studies on the specific effects of success and failure upon the changes in the stated goals of an individual have grown in number and scope during the present century. One cannot cover the whole field in a small section of a thesis, but a few of the investigators may be mentioned, starting in 1930 with Adler(13), who related clinical descriptions to the method of studying personality. In 1933 Rosenweig(14) produced works on frustration, and Hausmann(15) concerned himself with the technique of Hoppe as a test to evaluate some personality traits. In 1935-36 Frank(16) conducted a number of investigations in which he was concerned mainly with one measure, the difference between the average level of inspiration and the median level of performance: and in this period also Lewin(17) published his dynamic theory of personality. The year 1939 was a

very fruitful year in this field. Investigations were made by Adams[18], Anderson & Brandt[19], who examined the level of aspiration in a group of school children who knew that their past performance could not come up to that of other children in the class: Chapman & Volkmann[20], who were able to show that what others did upon a test will influence the aspiration of those who have not yet attempted the test: Gould[21] set up a procedure such that success or failure in one task could easily influence aspiration for the success of the subject in the next test: Gardner[22] introduced into his research project a prearranged series of performance scores which were the same for each individual: Clark & Rice[23] compared the grades in college science with the students' own estimates: Doob & Sears[24] studied the factors determining substitution behaviour and the overt expression of aggression: Horney[25] published a book on new ways in psychoanalysis: Lurie[26] studied ways of estimating the level of vocational aspiration: and Ryans[27] investigated the measurement of persistence. In 1940 Sears[28] published a research report of his investigations of the level of aspiration behaviour of two groups of children, those academically successful and unsuccessful, and Wickert[29] devised a test for personal goal values. In 1941 Rotter[30] wrote his report on the level of aspiration as a controlled method of personality study using selected groups. Gebhard[31]

built up expectations of success or failure in an experiment with college girls, and was able to show that teachers can alter motivation in this way. She presented the girls with a group of 9 puzzles, and asked each one to say which puzzle she would enjoy doing the most, and the next most enjoyable, and so on through the whole list. Then the girls were divided into four groups for the working of the puzzles. As each girl$ in the first group came to the puzzle she had ranked fifth Gebhard made comments to create an experience of success: in the second group the comments created an experience of failure: in the third an expectation of future failure, and in the fourth an expectation of future success.

At the end of the experiment the girls were asked to rank the 9 puzzles giving the highest rank to the one they would like to do more of. From the results this investigator was able to prove that interest is built up by past satisfaction or by anticipated satisfaction in the future.

Grant[32] and others compared the effect of irregular rewards with regular ones, and Humphreys[33] confirmed, in his study, that responses rewarded occasionally are more permanent than those rewarded every time.

In summarizing these findings, it is noted:

1. The reality of the ideal goal can be changed by experiences of success and failure. Failure depresses and success elevates the immediate goal.

2. When the performance level of others is known the level of the subject's own performance influences his difference score.

3. Expressed goals tend to regress toward the mean performance of the group to which he belongs.

4. Failure, in contrast to success, produced a progressive decrement in the efficiency with which a competitive motor task was performed.

Knowledge of results.

Knowledge of progress in learning has been investigated in an endeavour to ascertain its relative value as a factor of motivation. As far back as 1905 Judd[34] found that a knowledge of progress was necessary in learning to overcome the Muller-Lyer illusion. Kirby[35] in 1913 conducted an experiment with approximately 1,350 children in an attempt to ascertain the effect on learning of the distribution of practice time and successfully motivated third and fourth grade pupils by keeping them informed of their progress. In the words of Kirby, "The author feels that the children's knowledge of the record of their previous performance, united with the desire each one had to surpass his previous record, was the greatest contributing factor to the improvement". The investigation by Arps[36] in 1920 made a study over a long period of time to determine awareness and partial awareness as factors conditioning efficiency. His findings were that the rate of work done under conditions

of knowledge of results exceed that done under conditions of ignorance of results. Johansen[37] in 1922 also reported a laboratory experiment which shows the value of knowledge of progress in learning.

In 1923 Spencer[38] repeated an experiment made by Judd in 1905, but he showed that improvement could take place without knowledge of progress. Gilliland[39] in 1925 conducted an experiment to determine the effect on practice with and without knowledge of results in grading handwriting. In this experiment the students were practised in grading specimens of handwriting. There was a decided improvement in their results when they were made aware of the deviations of their ratings from the true value. Sullivan's[40] investigation and experiments were in two distinct series. The results are grouped under a number of headings, but the one that concerns this thesis is the one concerning knowledge of results. He states that in general the time taken to learn a memory series is increased by knowledge of failure in a previous performance and decreased by the knowledge of success in a previous performance.

Maller[67] refers to the amount of work done by Ross[41] and Chapman & Feder[42] who were able to show that knowledge of results increases both rate of work and amount of work done, in tallying additions, substitutions and cancellations. Knowing the results gave an increase in gain and in accurany,

and this held true for individuals as well as for groups, as proved by Book & Norvell[43]. Wright[44] investigated the effect on efficiency of knowing the purpose of the work. He found that the subject's work was decreased when it was known that it was impossible to accomplish the required conditions.

In a report of an investigation with college students Deputy[45] found that the students could be effectively motivated by weekly quizzes in which the co-factor making for success was that the students were kept up-to-date regarding the progress made and the weekly scores. Symonds & Chase[46] conducted an investigation with over two thousand children in learning correct English usage. They noted that when individuals were informed of the progress they were making they proved to be superior to those not motivated in this way.

One feels that there is almost a unanimous verdict in favour of the contention that if the pupil has knowledge of his progress this will be an effective stimulus.

Reward and Punishment.

A number of experiments and investigations have been made upon the relative effects of reward and punishment as factors of motivation. Thorndike[47] made a series of investigations in this field and as a result was able to assert that reward should be used in education, and

punishment used very occasionally. On the other hand, Johanson[48] reported that he found from laboratory experiments that punishment was a very effective stimulus. He was of the opinion that a state of much keener attention, produced by an incentive (knowledge of previous score) and by the expectant punishment (electric shock) motivated reactions very much prompter than those normally obtained under quieter and more restful conditions. Punishment was found to be even more effective than knowledge of results. Laird[49] reported that extra work assigned as a punishment was not an effective way of stimulating the student to great achievement. Rexroad[50] formulated some interesting conclusions from the results of his experiment. He states that punishment can be a disruptive agency, but can also be an incentive. He says that the incentive effect shows itself in the rapid adoption of a scheme or plan for learning any code and in greater care to avoid errors throughout the performance. The effects of just and unjust forms of punishment described by over 4,000 school children were studied by Barnes[51] who found that bodily pain was the form of punishment most remembered by the children.

The material rewards used by teachers vary from food or candy to silver cups. Ryans[52] reports several investigations where such material rewards have been used. Meier[53] used candy, toys and money in investigating the successful

motivation of feeble-minded children, and Leuba[54] used a bar of chocolate as an incentive and this seemed to contribute to improvement in the working of arithmetical problems. Ryans also mentioned Cash[55] who offered a silver cup for improvement in attendance, scholarship and deportment: whilst Knight & Remmers[56] motivated some college freshmen to improve in arithmetic so that they could be eligible to join a fraternity.

Wible[57] studied questionnaire replies and examination records to ascertain the effectiveness of weighted credit procedures. He found that with the exception of parent approval, weighted credit was the most effective incentive, as judged by both the extent and the potency of influence.

Prizes, honour-rolls and other rewards seem to have a considerable influence in motivating students to greater achievements in scholarship, but should be used with wisdom.

Valuable theoretical discussions concerning the value of incentives have been ma de by such writers as Bloomfield, Dickinson, Feldman, Hobson, Howard, Gardiner[58], who have written about experimental studies in actual industrial situations, in laboratory, in school and the home.

Praise and Reproof.

The research on praise and reproof does not seem to be as extensive as the importance seems to suggest, but the investigators who have studied this problem have produced some worthwhile results.

Laird[59] carried out two investigations with High School students in the first investigation and College students in the second. The study was a questionnaire study in which ninety-two students in educational psychology reported in detail their actual responses to different incentives used by their High School teachers. Reprimands made before other students resulted in a tendency for the students not to work better following the reprimand. Reprimands in private caused a large per cent of the students to do better work. Sarcasm in front of other students was more ineffective than a reprimand in public. Sarcasm in private does not have the undesirable effects that public sarcasm has. The effects of ridicule in public are the same as for reprimands and sarcasm in public. Little advantage is gained from private ridicule. Public commendation was found to secure greater effort and co-operation on the part of the student. Laird summarizes by stating that reprimands, ridicule, sarcasm, low grades and additional work tend to reduce the seriousness of the student's work rather than increasing it. The other incentives - public praise, remission of assignments, and so on - tend to increase activity regarding work.

Ryans[60] refers to the work of Briggs[61] who studied the effect of sarcasm and praise and censure in two different investigations, and also refers to the work of

Branner[62] who studied the effect of immediate and delayed praise and blame upon learning and recall. The work of Wood[63] was in an experimental situation in which students were praised or reproved for learning nonsense material, the praised group showing the greatest improvement in subsequent tests.

A somewhat different experiment was made by Waits[64] who used money as rewards and electric shocks as punishment, leading to the results that reward is effective in the learning situation, but that if the punishment follows the reward the effect of the reward loses some of its significance. Hurlock's[65] work in this field is considerable, and a great deal of ground has been covered by this investigator in the field of testing these incentives as being effective as factors of motivation.

In an investigation conducted in 1925, Hurlock used 106 children from the classes of Grades lV and Vl. of a Public School. The experiment was an attempt to evaluate reproof when used continuously over a period of time, with that of praise used similarly. The children were divided into a control group in a room by themselves, a praised group, a reproved group and an ignored group. These three groups were in the same room so that the ignored group heard the praise and reproof given to the other groups, and, similarly, the other groups heard the comments made to the

0ther. The investigator points out that the group that was praised for improvement made the greatest improvement over the series, less improvement was made by the reproved group, still less by the ignored group, and no improvement at all by the control group. The investigator says that the results point conclusively to the fact that regardless of factors of age, sex, initial ability or accuracy, praise is decidedly the most effective of the incentives here investigated.

Gates & Rissland(66) came to similar conclusions at the end of their investigation with 74 College students who were given two trials of the motor cO-ordination (Three Hole) and two of a color-naming test. There were three groups in the investigation, a praised group, a reproved group and an ignored group. When the second test was given the praised group made an improvement of 46%. the reproved group 37% and the ignored group 20%. The percentage which became worse in both tests, praised 4%, reproved 13%, ignored 16%.

From the research reports mentioned in this section one may summarize thus:

Some devices are worthy of more frequent use:

1. Giving students results of progress.
2. Having definite objectives.
3. Testing frequently.
4. Commending whenever possible.
5. Developing suitable attitudes, moods or sets.

Others merit use less frequently:

1. Stressing the pupil's failure.
2. Administering reproof & punishment, and never in
3. Awarding prizes, honours and so on. (public.
4. Having competitions.

There are also a number of motivating conditions that are

important for the school situation, such as, 1. Making the pupil feel his need of certain things to be learned: 2. making him desire to succeed: 3. getting him really interested in his own improvement: 4. interesting him in some goal, or 5. arousing an interest in the subject to be learned.

For the purpose of formulating a pattern, as explained at the beginning of this chapter, the investigator decided to record the various ways in which teachers sought to arouse an interest in the particular lesson about to be taught. In almost every instance the opening sentence was taken down verbatim, and these opening sentences, or lesson-commencements, as they are called, are the basis of the remaining comments in this section, which is named 'Commencing the Lesson'.

How the lessons were commenced in the schools. Teacher A.

Lessons 1., 1a ., 1b. - Paul's Missionary Journeys.

The teacher gave the pupils some duplicated sheets of paper on which was a map of the Middle East. On these sheets the pupils were instructed to mark the trails followed by St.Paul on his 3 missionary journeys. (repeated in two other classes.)

Lessons 2., 2a . - The Book of Job.

This lesson commenced with the instruction, "Take out your Bibles, and open them at the book of Job". (repeated in another class).

Lessons 3., 3a . - Paul's Shipwreck.

The commencement consisted of the instruction, "Get out

your Bibles boys and open them at Acts 27. We are going to read today about Paul's shipwreck". (repeated in another class)

Lesson 4. - The Book of Jonah.

The commencement was the usual command to "get out your Bibles and open them" at the Book of Jonah.

Lesson 5. - Paul's Shipwreck.

The opening sentence was "we are..." "We are going to complete out study of the Acts of the Apostles today. Open your Bibles at Chapter 27, and commence to read, four verses each, starting at the back".

Lesson 6. - Jonah.

There were one or two questions about the previous lesson, then "We are going to study Jonah today. I want you to read the first three chapters carefully, then I'll give you some writing to do".

Lesson 7. - St Paul.(cont'd)

"Take out your Bibles - open them at Acts 27, we'll continue with the account of Paul's journeys".

Lesson 8., 8a. - Job. (cont'd)

"This lesson continues our last lesson on the Book of Job. Today we'll learn how to build the literary structure of the Book of Job". (repeated in another class)

Lesson 9. - Philemon.

"I want you to find the shortest Book in the New Testament, for that Book will be our lesson for today. - Anyone found it?" - "Start looking near Hebrews".

Lesson 10. - The Resurrection.

The opening sentence was, "Get out your Bibles and read silently the different accounts of the Resurrection in the Gospels and be ready to answer questions".

Lesson 11. - Hebrew History.

Commencement of lesson, "We are going to read from Youngman's book this morning. Open at page - and start reading - You at the back".

Lesson 12. - Peter's Journey to Samaria and Galilee.

The opening sentence was, "We've been talking about the work of Philip in Samaria, remember? Just look here at this map to help you recall where Samaria is".

Lesson 13. - Parables of Jesus.

Teacher: "I want you to write a brief account of the parables of the Rich Fool, the Pharisee and the Publican. What in each case was Jesus condemning? No! don't ask questions. Get out your books and write".

Teacher B.

Lesson 1. - The Books of the Bible.

The teacher: "Now leave those Bibles closed. Yes! All of you. Get ready to answer some questions on last week's work".

Lesson 2. - The Four Gospels.

The first statement, "Now girls, answer some questions for me. Why do we use the word 'Bible'? Hands up! Don't call out!"

Lesson 3., 3a. - The Story of Zacchaeus.

Teacher, "Find the 19th chapter of St.Luke's Gospel and be ready to read. Quietly now!" (repeated in one other class)

Lesson 4., 4a. - Paul and Barnabas.

Teacher: "Now I have some homework to come from you: let me see it". (repeated in another class.)

Lesson 5. - Doubts.

First sentence: "Now let us see how much we can get into a 15 minute period - all that's left of 40 minutes. Open your books at page 40, and we'll start where we left off last lesson".

Lesson 6. - The Raising of Lazarus.

The teacher: "Now first of all you need your general work books for a short test. Hurry up, please, and get your books".

Lesson 7. - The Book of Romans.

The teacher: "Right girls - open your revised Versions and Phillips translation at Romans 8. Have you found it? Now we'll go through it section by section".

Lesson 8. - <u>The Story of the Gibeonites</u>.

Commencing instruction: "Bibles closed please. Get out your note books and write out the commission of Joshua - as quickly as you can".

Lesson 9. - <u>Feeding the Multitude</u>.

Teacher: "Get out your Bibles and we'll commence with a few questions in your rough note books".

Lesson 10. - <u>Christ's Disciples</u>.

Teacher: "Now we're going to have some sword-drill. Bibles ready? Closed, of course. Now - altogether. Ready?"

Lesson 11 - <u>The Battle of Ai</u>.

This lesson commenced with the teacher asking,"Would you like to sing the books of the Bible for me this morning?" (repeated in another class.)

Lesson 12. - <u>Eastern Customs</u>.

Teacher: "Today we are going to see the inside of an Eastern house. Look at this picture first of all".

Lesson 13. - <u>The Call of Abraham</u>.

Teacher: "Let me have your home-work books, girls. No! Better than that: Just exchange books and we'll do the corrections now".

Lesson 14. - <u>Early Months of Christ's Ministry</u>.

The first sentence: "Now girls, let's take our thoughts to what we were doing last lesson. What was it? A- Yes! the first part of Jesus' ministry".

Lesson 15. - Problem of Suffering.

Teacher: "You can put those books away. There's no need to have anything on your desks. We are going to have a discussion today about the problem of suffering".

Lesson 16. - Problem of Suffering (cont'd)

Teacher: "Now last time we were discussing the problem of suffering. We didn't near get it finished, so we'll take it up again today".

Lesson 17. - Religious Problems.

Teacher: "Today we are going to discuss some of the religious problems in the world today. At least we'll start to discuss them - and probably continue during the next few lessons".

To obtain a concensus of opinion regarding these ways of commencing a Scripture lesson, the notes were given to 10 judges who were asked to grade each lesson-commencement as either very poor, poor, good, very good or excellent. The placings of the judges are recorded in the following tables. The judges were school teachers, non-graduates, who have had a few years teaching experience, and who were asked to base their gradings on their own experience in teaching.

JUDGES' PLACINGS OF HOW LESSONS WERE COMMENCED.

Teacher A.

Lesson	Very Poor	Poor	Good	Very Good	Excellent
1.	1	2	6	1	-
1a.	1	2	6	1	-
1b.	1	2	6	1	-
2.	6	4	-	-	-
2a.	6	4	-	-	-
3.	-	-	7	3	-
3a.	-	-	7	3	-
4.	6	4	-	-	-
5.	-	8	2	-	-
6.	-	7	3	-	-
7.	6	3	1	-	-
8.	1	6	3	-	-
8a.					
9.	-	2	7	1	-
10.	-	6	4	-	-
11.	1	7	2	-	-
12.	-	2	2	6	-
13.	2	6	2	-	-
18 lessons					

Table C2.

JUDGES' PLACINGS OF HOW LESSONS WERE COMMENCED.

Teacher B.

Lesson	Very poor	Poor	good	Very good	Excellent
1.	3	7	-	-	-
2.	-	2	5	3	-
3.	-	4	6	-	-
3a.	-	4	6	-	-
4.	3	6	1	-	-
4a.	3	6	1	-	-
5.	1	6	3	-	-
6.	1	5	4	-	-
7.	-	5	5	-	-
8.	2	6	2	-	-
9.	4	5	1	-	-
10.	1	2	2	5	-
11.	-	6	4	-	-
11a.	-	6	4	-	-
12.	-	-	3	5	2
13.	1	6	3	-	-
14.	-	2	5	3	-
15.	-	2	4	4	-
16.	-	2	4	4	-
17.	-	2	5	3	-
20 lessons.					

Table C3.

When a numerical value is given to the terms used in Tables C2. and C3., namely, 0 - very poor, 1 - poor, 2 - good, 3 - very good and 4 - excellent, we find that the lessons have the following values:

Teacher A.

Lesson.	Value.	Lesson.	Value.
1.	17	5.	12
1a.	17	6.	13
1b.	17	7.	5
2.	4	8.	12
2a.	4	8a.	12
3.	23	9.	19
3a.	23	10.	14
4.	4	11.	11

Teacher B.

Lesson.	Value.	lesson.	Value.
1.	7	9.	7
2.	21	10.	21
3.	16	11.	14
3a.	16	11a.	14
4.	8	12.	29
4a.	8	13.	12
5.	12	14.	21
6.	13	15.	21
7.	15	16.	22
8.	10	17.	21

The explanation of the total ratings for each of the above lessons is that each total rating ~~is~~ given in the tables is actually a statement of the proportion of total ratings possible on each lesson. They are in fact percentages since ten judges distributed ten votes each on each lesson, therefore in lesson 1. Teacher A., the value of 17 means that the group of ten judges gave a total rating of 17%. Taking the percentage for each teacher we have for teacher A. 12.9% and for teacher B., 15.4%.

With Teacher A the lesson-commencement for lesson three received 23 points; this commencement consisted of the instruction, "Get out your Bibles boys and open them at Acts 27, we are going to read today about Paul's shipwreck". From the comments made by the judges who sorted the particulars, it is evident that they were of the opinion that to tell boys they are to read about a shipwreck is fairly good motivation. With teacher B., lesson 12 received 29 points; this commencement consisted of the teacher's statement, "Today we are going to see the inside of an Eastern House. Look at this picture first of all". The fact that this received the most points seems due to the fact that the teacher attempted to arouse the child's interest by showing something.

It may also be noticed with lesson 9. (teacher A.) that the element of competition was infused in the opening remark and this lesson received 19 points. The next highest points, for teacher A., were given to lesson 1., and in this opening act the pupils were given something different to do. With teacher B., 22 or 21 points were awarded for lesson commencements wherein the pupils were told that there was to be a discussion, (This is a very popular method with adolescents), and for a lesson-commencement which was brightly worded and tended to make the pupils forget the present and recall the past.

Teacher C.

Lesson 1. Life of St.Paul.

Teacher, ' Shall we turn to Acts Ch.13. Last week we did some work in chapter 12 - reached the point in the story where Paul served under Barnabas.'

Lesson 2. St. John. Ch.1.

Teacher, ' Everyone ready? Right. We are going to show how far we have got this term. Who can tell us about God's polyphoto? Each Gospel gives us a picture of Jesus - name one.'

Lesson 3. St. Luke Ch.19.

Teacher, ' Now this morning we are going to have another of those personal stories, following the stories of the lost coin, lost son and lost sheep, and the lost woman. Now it is to be about a lost man.'

Lesson 4. Social Customs in Palestine.

Teacher, 'Get your reading books and open them at page - start where we left off last lesson.'

Lesson 5 and 5a. The Woman of Samaria.

Teacher ' Now first of all get your note books and write this general outline of to-day's lesson.' (Repeated in another class.)

Lesson 6. Paul's Journeys.

Teacher, 'Now to help you revise last week's lesson I want you to look at this map.'

Lesson 7.and 7a. Psalm 23.

Teacher ' Who can repeat the twenty-third Psalm? No, not all together. The lazy ones would only mumble'.(Repeated in another class)

Lesson 8. Philemon.

Teacher 'You need your Revised versions for this lesson. I hope you all have them.'

Lesson 9. St.Luke Ch.19.

Teacher 'Now last day we had the story of a lost man. I want you to tell me his name, and then tell me how he was a lost man.'

Lesson IO. IOa. Paul's Journeys.

Teacher ' Did I give you some homework last day? Who has brought it? ' (Repeated in another lesson.)

Lesson 11. Life of St.Paul.

Teacher, 'Now what's the matter with you? Close that desk. You do not need any books. We are going to do some revision.'

.....

Teacher D.

Lesson 1. Pentecost.

Teacher 'Open your Bibles at Acts Ch.2, and read quietly. Remind me to give you an essay on this chapter next week.'

Lesson 2. 2a. Temptations of Jesus.

Teacher, 'Take out your note-books and write out the three temptations of Jesus; we had this last day.'
(Repeated in another class.)

Lesson 3. Life of Paul.

Teacher, ' W... last day we were discussing the persecutions of St.Paul, tell us if you think persecution would be good for the Church to-day.'

Lesson 4. 4a. Problems.

Teacher, 'To-day we are going to discuss this statement. I'll write it on the board. Nothing which implies contradiction falls under the omnipotence of God.' (Repeated in another class.)

Lesson 5. 5a. Paul's Speeches.

Teacher, 'Take your note books and write out this list of Paul's speeches and the audiences.' (Repeated in another class.)

Lesson 6. Acts Chapter. 3.

Teacher, 'Let me have that essay you have written on the second chapter of Acts.'

Lesson 7. Pentecost.

Teacher, ' Now we will go back to Pentecost. Open your Bibles at Acts chapter two.'

Lesson 8. 8a. Background Material.

Teacher, 'Too much talking in the class. Take out your Youngman's and open at page- ' (repeated in another class.)

Lesson 9. 9a. Play-reading. 'Man born to be King.'

Teacher 'You will note that Sayers' book is on your desk..Show hands those who were readers last day.' (repeated in another class

Lesson IO. The Prophets.

Teacher 'What is a prophet? Come on now, wake up, you had this last day.'

Lesson 11. 11a. St.Luke 15.

Teacher 'Take out your note-books; we are going to do some revision of the 'lost' parables.' (repeated in another class)

Lesson 12.12a. Abraham.
Teacher 'Now take out your Bibles and we'll go on with the Old Testament stories.' (repeated in another class.)

An attempt to sort these lesson-commencements into some kind of common factor resulted in the following groupings be used:

LESSON COMMENCEMENTS.

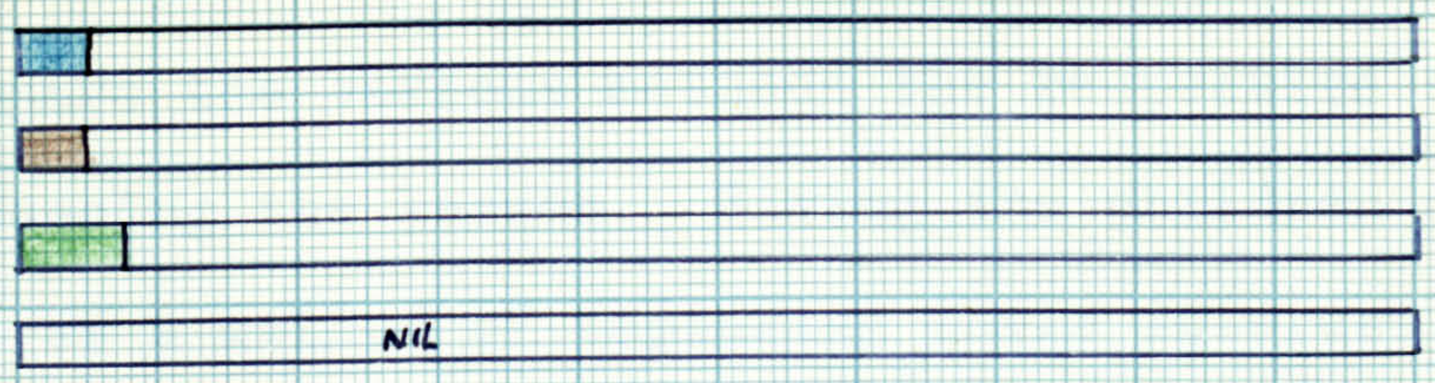
	Teachers			
	A	B	C	D
	Percentages			
1. The children given something to look at.	5.5	5.0	7.1	-
2. The children given some educational act to perform.	27.8	30.0	28.6	IO.5
3. Homework asked for.	-	15.0	14.3	5.3
4. Statement of what the lesson was to be about.	27.8	25.0	14.3	IO.5
5. An instruction to provide themselves with equipment.	38.9	25.0	35.7	73.7

Table C.3a

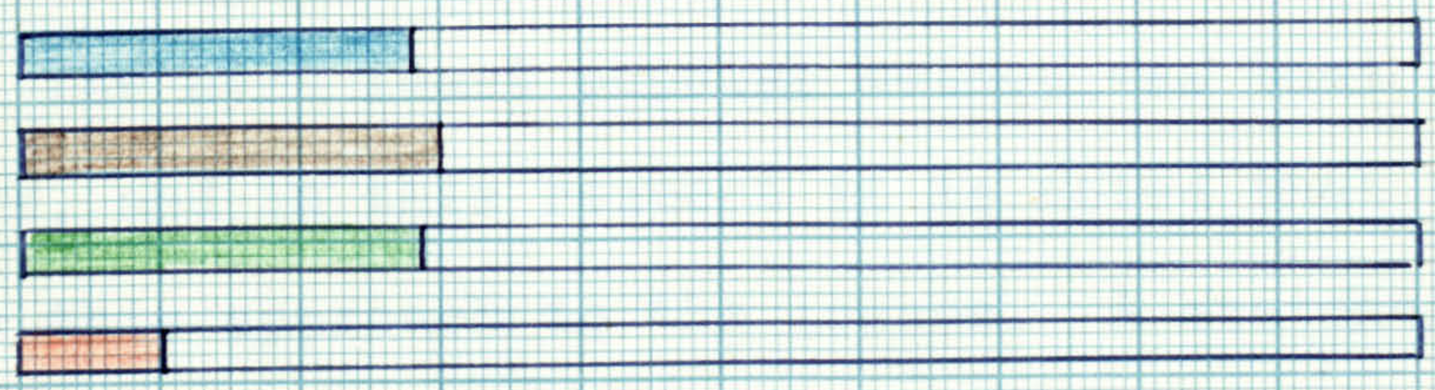
The particulars given in Table C.3a above are repeated in graphical form on the next page. Each teacher is given a colour, and this makes it easy to trace their methods from factor to factor.

LESSON COMMENCEMENTS.

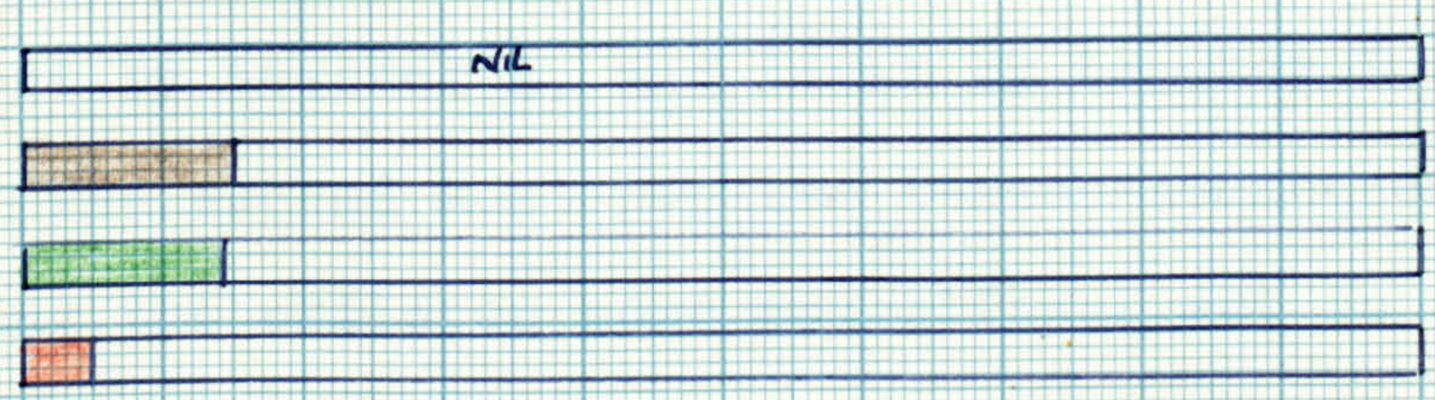
Pupils given something to look at.



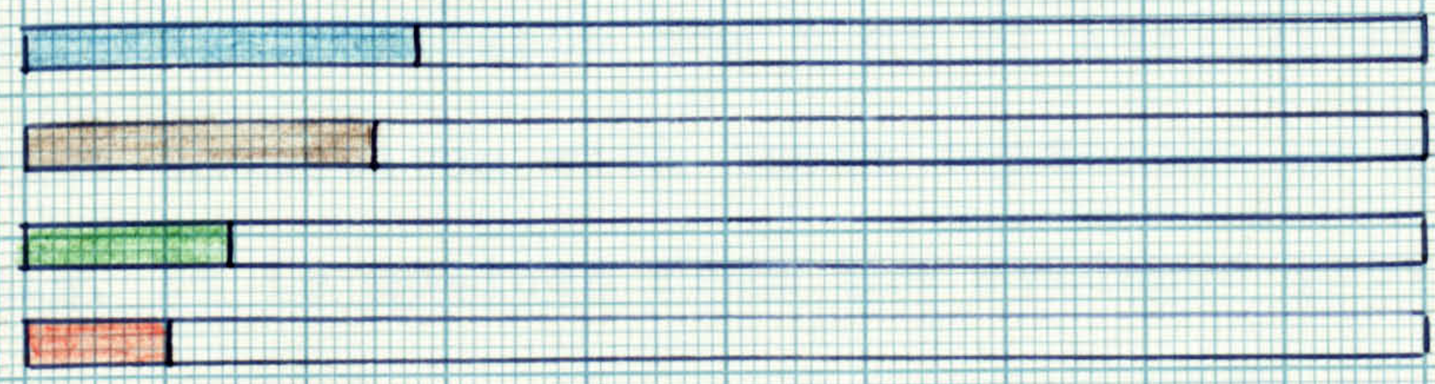
Given educational act to perform.



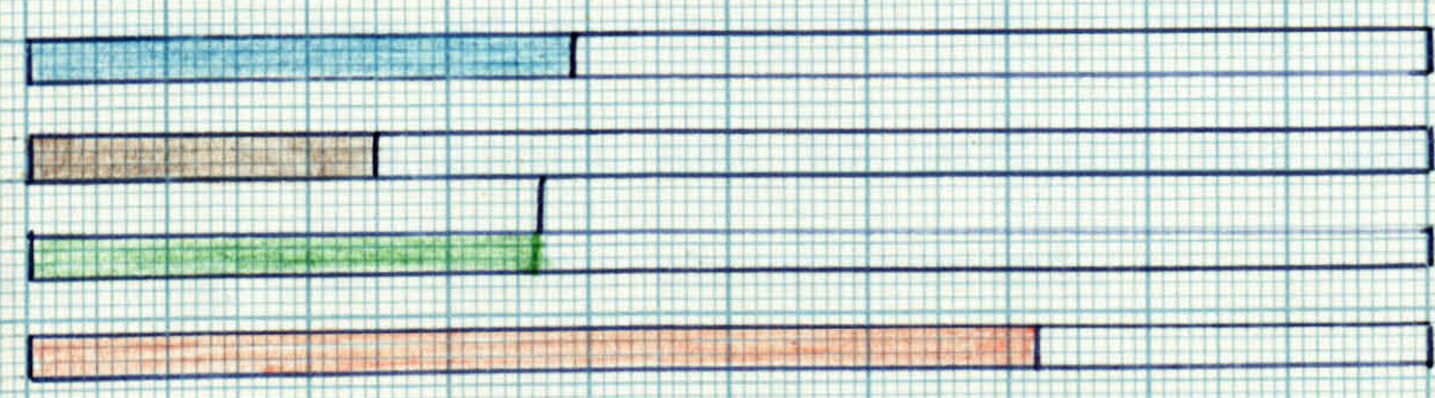
Homework asked for.

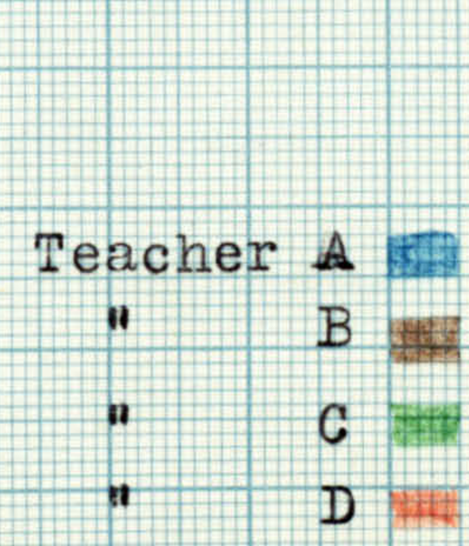


Statement re content of coming lesson.



Instruction to get out equipment.





GRAPH C 1a

From the table and graph on the preceding pages one may compare the various methods the respective teachers had of commencing the lesson. Giving the children something to look at as a method of capturing their interest was the least used by the teachers, and indeed teacher D did not use it at all.

The next least popular method was that of asking for homework, and in this respect it is noted that teacher A did not use this approach to the lesson. A statement of what the lesson was to be about is the method third on the list; being used most by teacher A, and least by teacher D.

The second most popular lesson-commencement was that of giving the children some educational act to perform, such as writing in note-books, and so on. The most popular method of commencing the lesson was that of instructing the children to provide themselves with their textbooks or writing materials. It is noticed from the evidence provided that the last named method was the most popular with all the teachers with the exception of teacher B. With this teacher the giving of an educational act to perform was the most used procedure for the lesson commencement.

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...ooOoo...

(c) Teaching procedures used.

There are certain methods or techniques which can come under the heading of 'Common techniques', and these may be described as requiring the following procedures:

(a) Oral teaching - meaning lessons giving explanation, description, narration or story-telling in any form whatsoever.

(b) Questioning - children's questions as well as teachers'.

(c) Presentation of Visual aids. The educational procedure during which pictures, maps, diagrams, films, models or other visual aids are used.

(d) Encouragement of study. This would refer to problem solving (by class or individually), private study, discussions.

The last named is a variation of the heuristic lesson method advocated by Armstrong in the 1890's[(a)] in which the child is expected to take the role of discoverer, searching for his own information by asking his own questions.

It is agreed that it is almost impossible to classify class-room lessons, but for the purpose of this thesis an attempt was made to record the various teaching procedures or techniques used by the teachers, in an

---

(a) See S.T. Curtis. History of Education in Great Britain (revised edition 1950) p. 295.

endeavour to discover if there was one particular procedure more than another that was used in the teaching of Scripture. To this end four methods have been identified, namely, (a) Oral methods: (b) Questioning: (c) the use of visual aids: (d) the encouragement to study.

(a) Oral teaching.

Under this heading one would place such teaching procedures as explanation, description, narration - those activities in which the teacher does the talking or reading to the class.

(b) Questioning.

Although this could have been placed under the heading of 'oral' method, for a good deal of questioning is oral, yet its very importance as a teaching technique qualifies it for separate treatment. It is as well, also, to separate this technique from the oral methods because there is a measure of pupil-participation involved, and often the element of discussion enters into the questioning period.

Questions are an important part of the lesson, both the questions asked by the teacher and the ones asked by the children in the class. Good questioning may not be a matter of techniques but if they fulfil their purpose they are valuable. Good questioning, of course, implies adequate knowledge of the subject on the part of the teacher.

There are:

(a) Training questions. This is the kind of question that makes the children think and reason. It stimulates and guides

learning, leading the children on to new ideas and new facts and new discoveries. This kind of question helps the children to develop their own point of view, and directs them towards discovering reasons, causing them to ask, Why did people behave in a certain way? The children are much more likely to understand the problem the teacher is trying to solve if well-prepared training questions are asked by the teacher. Training questions will help the children to develop ideals and attitudes and appreciations, will make the children arrive at a conclusion, and will help them to face the facts, find an answer and make their own decision. These questions appeal to the child's logical power.

Some samples of the training questions are: (1) What do you think he might do? (2) What kind of person do you think would be needed? (3) Where do you think he might go? (4) Can you think why? (5) What do you think would be the bravest thing to do in those circumstances? Questions such as these have the effect of setting the mind speculating, not just remembering. They carry the mind forward, not back. Note, for instance, 'What did he do?', and 'What do you think he might do?'

A variety of answers might be given to this kind of question, but even illogical ones can be used, for they can be thrown back to the child with a further challenge and

encourage her to wrestle with the problem afresh. For instance, one may ask the child, Would you have done that?, or, Well if he did what you suggest then what would happen? These thought-provoking questions actually set problems but if the children are made to feel that the answer is just round the corner they will be off in hot pursuit of it.

Training questions have a number of uses, for they can be used as a short introductory step, or during the lesson they can be used to draw attention to some important point. A whole lesson may be devoted to a series of these questions, but they must be arranged in an ascending scale so as to draw as much from the pupils as possible. Such a series requires careful preparation in assembling and verifying the material, but the teacher's reward comes at the end of the lesson when the children appear to be happy and pleased at having worked hard and successfully - a sensation akin to that of having travelled a long way and of having enjoyed it very much.

(b) <u>The Testing Question</u>. This kind of question tests the memory's ability to retain facts, and is used to discover what learning has taken place, for one cannot assume that a child knows until it has been proved. The testing questions will be a waste of time if isolated facts only are asked for, but if the questions are directed towards

as understanding of the material concerned and the child is therefore made to apply the information learned, the questions will serve an extremely useful function.

Test questions make the child take a backward look, for they serve to review and summarise the previous lesson or lessons. If used in a supplementary talk they are useful in introducing a theme by testing the child's general knowledge of that theme. There is real value in linking up children's knowledge gained apart from their school work, for in this way their interests are aroused.

Test questions may be used with considerable profit for emphasis and revision. The same question can be asked again and again during a lesson to emphasise some particularly important point. Sometimes a test question is asked of a child who is not attending. This usually gains the child's attention, and so serves more than a disciplinary function.

(c) Use of Visual Aids.

Much has been written on the value of visual aids in education, though an objective evaluation based on statistical data is hardly possible yet. In 1942 Dent[1] quoted a summary of research by Frank Freeman which stated that there is not support to a belief that pictures may be substituted for language. It does indicate, however, that they have a definite function to perform, as a means of getting certain kinds of experience of a concrete sort.

In a report of the Eastman experiment, conducted by Wood & Freeman in 1928, in which nearly 11,000 children participated, it was claimed that the film group excelled the non-film group by 33% of the standard deviation of all acores. In a report of an experiment undertaken jointly by certain local Education Authorities and by the National Union of Teachers in the schools of Middlesex[2] it was reported that the effective presentation of educational material by means of scientifically produced films could reduce both the time taken by the pupils to assimilate this knowledge and the drudgery which its assimiliation so often involves.

Other investigations have indicated (a) that children become increasingly able observers: that is they increase their ability both to absorb factual information and to use their information in answering test questions[3], (b) that the use of a pupil's Appraisal Form suggests that pupils' reactions to an educational film are different from those of an adult[4] (c) that children with a low and those with a high intelligence quotient seem to be motivated equally, and to learn to a comparable degree from educational sound films[5]: (d) experimental evidence also suggests that for many school purposes the silent film is a more efficient aid than a sound film.[6]

While findings such as these are very favourable towards

the use of film as an aid to education, a more cautious or critical evaluation is suggested by the following publications. A consideration of more technical aspects of film for teaching purposes was given by Greenhill & Carpenter,(7) which stressed the importance of the appropriate rate of development or 'idea density' and quotes the findings of Vincent, Ash & Greenhill, 1949, that the amount of information and the spread with which it is presented should be carefully gauged to the learning capacities and learning rates of the individuals in the intended audience. It was also pointed out that learning usually requires more than one exposure of the student to the material to be absorbed, and the re-showing of a film can compensate for over-fast development, but that as there is a natural resistance to seeing the same film more than once, it is better to build a repetition of main points into the film. It is also claimed that experimental evidence cast serious doubts on the value of elaborate optical effects, musical backgrounds, and special attention-gaining tricks. Investigating the value of film introductions and summaries, Lathrop, Norford & Greenhi⁄ll(8) could not conclude that introductions and summaries, in general, made no significant contribution to learning from films. They found, however, that because a considerable amount of factual information was presented in a very short time learning from the films themselves was

comparatively low.

In a report of work entitled "An investigation into values of the film strip and educational visits as methods of instruction to secondary modern school pupils of 14-15", Helliwell[9] concluded that the best results were obtained where there were good teachers, good schools, high I.Qs and when a combined film strip and visit method was employed. In spite of the variables of teacher, school and scholar, however, it was found that the combined method was the most effective, and the second next effective was the visit. The film strip by itself was found to be the least effective method of instruction.

Pictures.

Again we quote Vernon[10] who has investigated by experiments the effect of accompanying pictorial illustrations upon the remembering of verbal texts. This investigator summarises the results by stating that older boys and girls were sometimes helped by pictures to remember the particular facts demonstrated by the pictures: but that, taking the verbal material as a whole, an illustrated version was remembered no better than an un-illustrated one. In some cases the pictures used produced an emotional impact, such as might affect the attitudes of the pupils to the content of the text.

Charts and Diagrams.

As statisticians have indicated, a properly prepared chart or diagram can convey much information in a speedy manner, though with children the graphs must be simple with clear directions. In a series of investigations Vernon sought to ascertain the ability of people of different ages to remember information given in graphical form. In an investigation with adults she[11] found that often the subjects had difficulty in understanding and remembering the data. Their ability varied with their education and intelligence. Even the well-educated showed little skill in generalizing from a series of graphs to produce a continuous argument embracing the whole series.

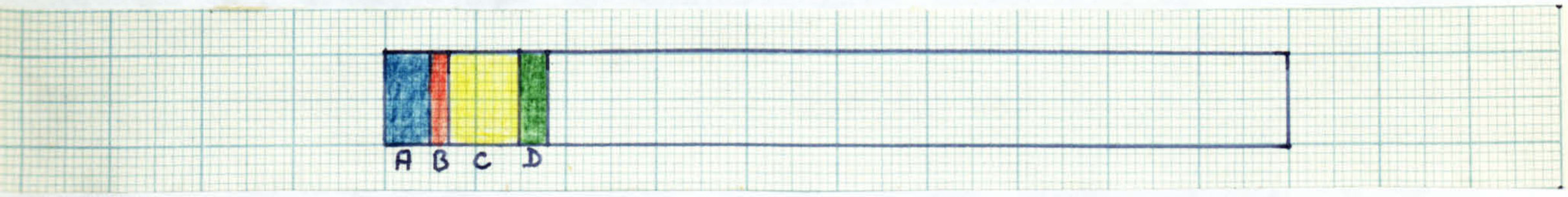
In the second investigation Vernon[12] extended the enquiry to discover the extent of difficulty with Grammar School pupils, and again came to the conclusion that only with the more intelligent pupils could a series of graphs be used. Vernon says that it seems justifiable to conclude that if illustrated material is introduced into a lesson it should be simple and easily comprehensible in itself, and must not offer any point of disagreement or contradiction with the written text.

The more simple graphical methods are:

1. Percentage Bar Charts

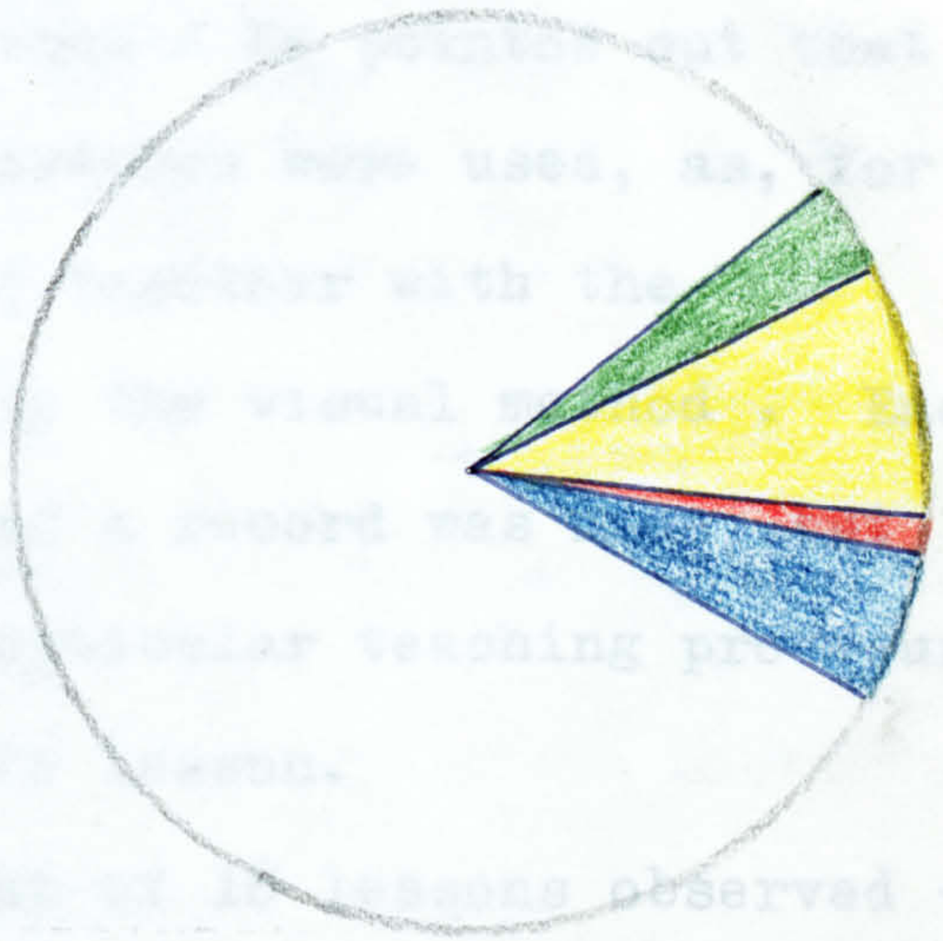
For example, the following percentage bar chart

represents the percentage of lessons in which visual methods were used by teachers A, B, C, D, and incidentally shows how few there were.



2. Circle Diagrams.

For example this circle diagram shows the particulars given in the bar graph above.



(d) Encouragement of Study and Activity.

This would include problem-solving, in groups or as individuals, private study, class projects, discussions, in fact any method in which the pupils tackle a problem and work through to a solution.

As so much of this involves pupil-participation, another of out categories, this will be the content of a later section in this chapter of the thesis.

Methods in Schools.

During the observation periods in the schools, the investigator made a record of the teaching procedures used in the Scripture Classes, under five headings, namely:

1. Lessons in which the oral method was used.
2. Lessons in which the questioning method was used.
3. Lessons in which the visual method was used.
4. Lessons in which the discussion method was used.
5. Lessons in which the knowledge-through-study method was used.

In giving these records it should be pointed out that in some lessons two or three procedures were used, as, for example, the oral method was used together with the questioning, and only occasionally the visual method . Each time a teaching procedure was used a record was made, but with this limitation, that any particular teaching procedure was recorded once only in any one lesson.

The Teacher in School A. Out of 18 lessons observed -

In 9	lessons	the oral method	was used	-	50%
"	"	" questioning	" "	-	50%
" 4	"	" visual	" "	-	22.2%
" 2	"	" discussion	" "	-	11.1%
" 9	"	" knowledge-through-study	" "	-	50%

The Teacher in School B. Out of 20 lessons observed:

In 14	lessons	the oral method	was used.	-	70%
" 10	"	" questioning	" "	-	50%
" 1	"	" visual	" "	-	5%
" 4	"	" discussion	" "	-	20%
" 1	"	" knowledge-through-study	" "	-	5%

The Teacher in School C. Out of 14 lessons observed:

In 14 lessons the oral method was used - 100%
" 13 " " questioning " " " - 92.9%
" 5 " " visual " " " - 35.7%
" 4 " " discussion " " " - 28.6%

The Teacher in School D. Out of 19 lessons observed:

In 9 lessons the oral method was used - 47.8%
" 7 " " questioning " " " - 36.8%
" 2 " " visual " " " - 10.5%
" 3 " " discussion " " " - 15.8%
" 5 " " knowledge-through-study " " " - 26.3%

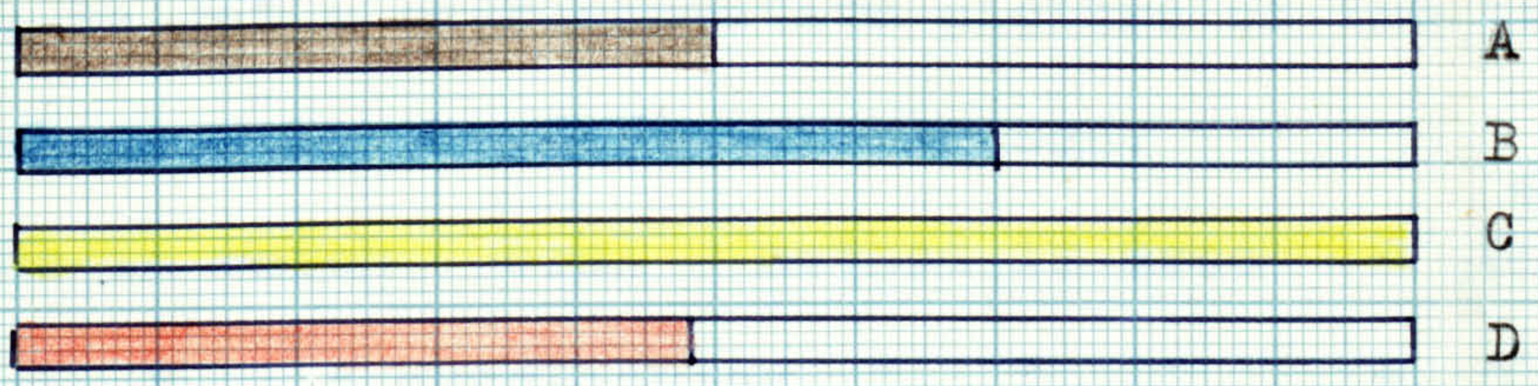
Showing these particulars in table and graph form:

Teaching Procedures.

	Teacher A.	Teacher B.	Teacher C.	Teacher D.
Oral Method used.	50.0%	70.0%	100.0%	47.8%
Questioning method used.	50.0	50.0	92.9	36.8
Visual Method used.	22.2	5.0	35.7	10.5
Discussion Method used.	11.1	20.0	28.6	15.8
Knowledge-through-study method used.	50.0	5.0	-	26.3

Table C.4.

See next page for graph.


Oral Method used.
Teacher
A
B
C
D
Questioning Method.
A
B
C
D
Visual Method.
A
B
C
D
Discussion Method.
A
B
C
D
Knowledge-through-study.
A
B
C
D

GRAPH C 2

By taking the average of the percentages given in Table C2, we get a representative picture of the teaching procedures used in the Scripture lesson.

		%
Lessons in which	oral method is used	- 66.9
" "	" questioning " " "	- 57.4
" "	" visual " " "	- 18.3
" "	" discussion " " "	- 18.9
" "	" knowledge-through-study " " "	- 20.3

Though the sample is small, this section adds still further to the pattern which this whole thesis is aiming to design.

Visual Methods.

It is somewhat surprising that the visual method was used so sparingly in the Scripture lessons, particularly as the type of lesson most popular is the one designed to impart knowledge. In only 12 of the 71 lessons was there any attempt to use the method, and even then it was usually a map that was shown to the class.

The investigator did not see any diagrams, or models and exhibits, or puppets, and no films, except the ones shown by herself in two class periods only.

The teachers' questions in the Scripture lesson could be recorded under the following headings:

1. Training. There were all too few questions designed to make the children think, and it would seem that this is a subject calling for such. There were a few questions of the type, 'Can you think why he did that?', 'Was that the bravest thing he could do?','What kind of person do you think would be needed?', 'Where do you think he might go?', 'Can you think why?'. The exact number is given in the table which concluded this section on questioning. (see Table C5.)

2. Testing. This was the usual kind of question asked, so that it would seem that the aim of the questioning periods was to ascertain just what the children had remembered from previous lessons. Questions of this kind were: 'How many parts are there in the Bible?', 'What are those parts called?', 'Who can tell me about the groups of books in the Old Testament?', 'Which New Testament books tell us about Jesus?', 'What other books are there in the New Testament?'.

3. Distribution. Whether to whole class or to an individual: the figures given in the Table will show that by far the greater number of questions were addressed to the class as a whole, with only an occasional question directed to an individual.

4. Logical Sequence. On the whole the questions were given in sequence, particularly when they were asked in the course of a brief test. Such questions were, (a) Which Parable tells us to be prepared? (b) How does Jesus show the importance of being ready? (c) For what must we be prepared? or, another group, (a) Where can we read the teaching of Jesus? (b) In what language were they written? (c) In what language did Jesus teach? (d) Where did He teach? (e) What were His stories called?

To gather the data on the question method the investigator set aside an equal number of lessons for each teacher and concentrated on recording the questions in those selected lessons. Sometimes half the lesson was occupied with questions, and occasionally there was no other method than oral, with the teacher talking all the time. It is felt that for the figures given in the Table below to have any significance, the situation would need to have been controlled, with each teacher giving the same lesson to the same children, but the totals may have some interest in building the pattern of Scripture teaching in these schools.

Kinds of questions.

	Teachers.			
	A	B	C	D
	%	%	%	%
Training Questions	3.8	5.5	2.2	9.7
Testing Questions	96.2	94.5	97.8	91.3
Distribution of questions.				
Logical Sequence	To Class yes	To class yes	To class yes	To class yes

Table C5.

One may be forgiven. perhaps, for commenting on the all-too-obvious neglect of the Bible in some schools. Quite frequently the children were instructed to get their Bibles - from desk or bag - but the Bibles remained unused on the desks. On several occasions children were punished for not bringing a Bible to a class in which the Bible was not used. Books about the Bible were well to the front - books, such as 'A Critical Introduction to the Gospels' by Guy(13), 'The Gospels, a Short Introduction' by Taylor(14), 'A Primer of Christianity by Cumberlege',(15) 'The Truth of the Gospel' by Caird,(16) 'The Beginning of the Gospel' by Manson(17), 'Roads to Christian Faith' by Firth(18) and a host of other texts, but the Bible was used very rarely and then only sparingly.

Children's Comments.

When the attitude tests were being given (see Part D. (Section a.) the children were invited to make free comments on the back of their papers. Although there were no statements in the attitude scale about methods of teaching Scripture, a number of pupils in both schools tested made some comments under this heading.

These comments are recorded in such a way as to show which class and which school the child was in when the comments was written by him or her. The figure in brackets in the space next to the class refers to the number of persons in that class who made that particular comment, e.g. the first statement was made by 2 pupils in 4th class in school A.

Methods of teaching this subject.	Schools. A. Class	Schools. B. Class
1. Scripture becomes the most interesting subject when you start discussing certain subjects, but reading long chapters can be boring.	4th (2)	
2. It can be very interesting when you discuss the Bible.	4th	
3. We enjoy discussion. (Battle with a question as some put it.)	4th 2nd	4th (10)
4. I think the Scripture given in an oral lesson is much better than a set lesson.	4th	
5. Teachers who quote long passages from the Bible are boring.	4th(12)	
6. I like Scripture when it is taught scientifically.	2nd	
7. Too much detail makes interest wane.	2nd	4th
8. Scripture would be more interesting if taught more as history.	3rd 4th	
9. The class should do some research into the Bible instead of being told everything by the Master.	4th	

	Schools	
	A.	B.
	Class	Class
10. It all depends on how it is taught.		1st(2) 3rd 4th(3)
11. More written work is done than is really necessary.		4th
12. The master should not drone on and on as if he were reciting tables (as some do).		4th
13. Lessons should be half for reading from the Bible, and half for questions and discussion.		4th
14. If Scripture were first taught inthe infant stage, and rammed into the children's minds as "all important" and carried on at full force for all their school lives, it would be taken more seriously.		1st
15. Reading from the Bible is much more interesting and educational than from a Scripture book.		2nd
16. There should be more pictures in Bibles to help understand the disposition of a Battle or the lay-out of a city.		2nd(2) 3rd(3)
17. I think reading from the Bible is not enough; modern books should also be read in the Scripture lesson.		4th
18. The subject needs modernising; it is based on old methods.		4th
19. Comparisons between Biblical and Modern events would make it interesting.		4th

Referring to the particulars recorded in Table C 4 and in graph C 2, one may note that the oral method was used most by teacher C and least by teacher D. Although teacher C used oral teaching in every lesson it is noticed by reference to Table C 6 that this teacher also had the highest score for pupil-activity, whilst teacher D talked a lot less and had less pupil-activity.

Teacher C used the questioning method in 92.9 percent of the lessons and Teacher D used this method in 36.8 percent of the lessons. Although teacher D used the questioning method in only 36.8 percent of the lessons it is noted from Table C 5 that this teacher had the highest score for training questions as distinct from testing questions. Again in comparing the use of the visual aids method and discussion method teacher C has a much higher score than teacher D, but teacher C did not use the method of knowledge-through-study whilst teacher D used this method in 26.3 percent of the lessons.

Comparing teacher A with teacher B, Table C 4 and graph C 2 show them as equal in the use of the questioning method, but 5.5 percent of teacher B's questions were training questions, and 3.8 percent of teacher A's questions were training questions. Teacher B used the oral method and discussion method more than teacher A, but teacher A used visual aids methods and knowledge-through-study method more than teacher B. In their free comments pupils of teachers A and B made it clear that they 'enjoy discussion', that 'too much detail makes interest wane' and that 'reading long chapters can be boring.'

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(d) Pupil - Activity.

Many books have been written, and many different educational theories have been formulated since Professor Wm. James[1] enunciated when he called 'one general aphorism', namely, 'No reception without reaction, no impression without correlative expression'. James goes on to argue that an impression is wasted if it merely 'flows in at the pupil's eyes and ears'. Motor consequences are necessary to clinch the impression made. There must be some activity so that the effect will return to the mind in the sensation of having performed some action in connection with the impression.

Some educators have experimented with various ways of providing for pupil-activity in the classroom, and some have become ardent and enthusiastic supporters of this way of teaching. H.Parkhurst[2] put forward a plan in 1920 based on some experiments carried out in the High School in Dalton, Massachusetts. In these experiments the classrooms were thought of as workshops or laboratories where the children could teach themselves by the actual doing of the process they were to learn. The teacher, of course, gave guidance and was expected to keep a certain amount of order. Under this arrangement the children were at liberty to move from one subjectroom to another and stay as long as they pleased, but they were in honour bound to complete in a certain time limit the task they had set out to do. It will be seen that the main features of the

Dalton Laboratory Plan were the almost complete rejection of class teaching methods in favour of individual work, and the abolition of time-tables as we know them.

In the Dalton plan the pupils had greater responsibility put upon them during the hours in which they were free to follow the Plan. The teachers were limited to (a) the responsibility of preserving the atmosphere of study in the room: (b) the act of explaining any detail of the assignment: (c) the task of giving information about equipment: (d) the privilege of giving suggestions regarding the methods to be used in attacking the problem.

The Project method of teaching was another challenge to the traditional class-teaching methods. Like the Dalton plan, it originated in the United States and owes a debt to the educational philosophy of John Dewey(3). A project was defined by Kilpatrick(4) as a purposeful activity proceeding whole-heartedly in a social environment. Stevenson(5) formed a definition that 'a project is a problematic act carried to completion in its natural setting', whilst Stormzand's(6) definition of a project was that it is a task clearly purposeful and definite, that is worthwhile undertaking because in real life people are actually engaged on such problems.

Other educators have expounded other activity schemes, such as the 'Howard Plan' introduced by Dr.O'Brien-Harris(7) into the County Secondary School at Clapton. In this scheme

the 'house' instead of the class is the unit of school organisation. Each house works on a specified problem of learning. For young pupils Caldwell Cook[8] advocated the Playway, which is based on the theory that the national means of study in youth is plan, and that natural education is by doing things not merely by instruction.

One may also mention the Winnetka Plan, which takes its name from a suburb of Chicago. In this scheme gifted children progress more rapidly than the rest of the class and slow children progress more slowly than the rest of the class, even although they are neither promoted or demoted, as the case may be. The gifted children are provided with extra work, assignments and responsibilities, according to their abilities.

The view that the use of the muscles is good for the mind as well as good for the body is a very old one, and long before William James made the concept popular in the educational world other writers had established it. Rousseau made a suggestion that the only book a pupil should read before reaching the age of 15 years was Robinson Crusoe. He said that manual work and exercise of the body in general would unconsciously arouse thought and reflection. The pupil should be as hard-working as a peasant and as thoughtful as a philosopher or else he was as idle as the savages. Locke, the English philosopher wanted every boy to learn a trade, partly to offset the predominantly bookish curriculum of his

day. Before Locke, Rabelais advocated the teaching of a knowledge of all peace-time occupations, so that he could learn about industry and the invention of trades; and years before Locke, Aristotle had said that in education habit must go before reason, and the body before the mind.

There have been a number of able exponents of the activity method and it seems appropriate for our purposes to refer to a few of the writers in this field. In the literature on the project method, Bode[9] gives a critical review of some of the theories held by other writers in this field and outlines his own theory. Bonser[10] writes about the value of projects, how to select and arrange them, and discusses ways and means of changing over from present methods to the project method. Branom[11] discusses some of the advantages and difficulties of the project method and points out the important features. Collings[12] writes about how to organise learning activities, having due regard to the learner's needs and purposes and with the minimum of teacher control; and in a second book[13] this writer gives some actual experiences of the project method, which he calls an excursion project, a story project, a hand project, a play project and a skill project. Lane[14] tells of how successful the activity curriculum has been in a teaching situation. Stormzand[15] discusses the limitations and possibilities of the project method and outlines the viewpoints of several educators regarding this method. A discussion of the

project curriculum in its relation to aims, ideals and activities is the basis of Charters[16] book on curriculum construction.

Integrated learning activities may be grouped into four main types, state Yoakam and Simpson[17], described as (1) The project which is considered as the forerunner of the unit activity of modern education. It is usually a large piece of work, involving many different types of activity, and usually involves the whole class. (2) The Problem Unit, chiefly an undertaking of a problematic character involving intellectual processes. It may involve manual activity but not necessarily so. (3) The Subject Unit, not unlike the problem unit, and probably developed from it. It is a specialised unit of work in one aspect of one subject. (4) The Activity Unit. This involves all kinds of manual and intellectual activity, with the class working in groups on various aspects of one unit of learning. In such units subject boundaries are disregarded and all subjects and skills, if necessary, contribute to the completion of the unit of learning.

In his editorial Barr[18] discusses the misconceptions of the activity curriculum and regrets the limitations placed upon it in so many schools. He also mentions five limitations of the activities curriculum which should not be overlooked. (1) Teachers seem to limit the activities curriculum to learning by doing, in its more restricted sense. (2) There appears to be

misunderstanding about interest and the activities curriculum. Demand for interest does not mean that children should be entertained. (3) Teachers fail to provide practice for the children, in analysis and generalisation. Activities should not become an end in themselves. (4) Teachers fail to provide for the progressive reconstruction of experience. Activities stand isolated and unanalyzed. (5) Teachers fail to provide for the repetition of experiences where repetition is necessary. Habit formation should not be left to chance associations and incidental learning.

Kilpatrick[19] in his conversational-style book, discusses the project method in education, and indicates that there are four types. (1)'The Producer's Type'; in this type the child aims to construct a material object. (2) 'The Consumer's Type'; in this type the child has opportunity of certain experiences, such as reading a story, listening to some music, observing a beautiful picture, and so on. (3) 'The Problem Type'; the activity is directed towards the solving of a problem involving intellectual processes. (4) 'The Drill Type'; aims at learning some skill or a degree of skill.

Stevens[20] in her book, discusses at great length the formulation of a curriculum based on the children's experiences, and outlines 3 types of activities as being suitable. (1) Direct first-hand experiences with people. (2) Direct first-hand experiences with materials.(3) Indirect second-hand experiences

through books, stories, plays, films, and etc. The illustrative material is an important feature of the book many pages are given to lists of equipment, descriptions of units of work and a teachers' bibliography.

The criteria of success in project teaching is outlined by Hosic & Chase[21] being listed as, (1) What is the nature of the experience which the project actually provides? (2) To what extent, in what ways, and with what regard for individual differences is participation on the part of the pupils actually secured? (3) Do the experiences actually bear fruit? (4) Has the criterion of economy (the best results with least waste) been achieved?

In a discussion of project teaching Parker[22] defines a project as investigation, discussion, description, illustration and construction. It becomes a centre for a number of varied activities all directed to a common end. Many examples and illustrations are given in this book.

It would seem that activity methods reached something of a peak in popularity in the 30's and 40's, judging by the spate of research reports concerning this teaching procedure. One need only mention such names as Jersild, Loftus, McCall, Sells and Wrightstone (a to f) in this connection.

(a) Loftus, J.J. 'New York City's Large Scale Experimentation with an activity programme.' Progressive Education. Feb. 1940.

(b) McCall, W.A. and Loftus, J.J. 'America's largest city experiment with a crucial Educational Problem'. Teachers College Record. 38. 1937.

The studies by Jersild and associates[23] were conducted in connection with a series of investigations designed to evaluate the activity program in the New York City Elementary Public Schools. Twenty-four classes came under observation of one of the four observers used. Each of the observers visited three activity classes in a given school and three control classes in another school, spending one full day with each class, and making a running record of all that went on.

The investigators say that the findings may reasonably be interpreted as being favourable to the activity program.

In comparison with the non-activity children, the activity children earned higher average scores in a series of tests in the social studies and the natural sciences.

To the extent that the sampling of the classes included in the study can be regarded as representative, it appears

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(c) McCall, W.A. and others. 'Measuring the amount of Activity, Education in Activity and control Schools in New York City' Teachers College Record. 39. 1937. also 39. 1938.

(d) Sells, S.B. and others. 'Evaluative Studies of the Activity Program in the New York City Public Schools'. Journal of Experimental Education. 9. 1941.

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that the activity children, though spending less time on conventional subject-matter skills, almost keep the pace in these skills with non-activity children. The activity children also have the advantage of such benefits as accrue from arts, independent study, crafts, dramatics, oral composition and such-like.

A further investigation reported by Jersild and others[24] states that activity children surpass the children in the non-activity classes in such activities as leadership, experimentation, self-initiated enterprises, participation in oral discussion, and the like.

Part of Fessler's[25] investigation was concerned with the pupils' interests in teaching procedures, and from her results it is possible to say that the most popular and successful lessons were those in which the students directly participated. This investigator states that the lesson type most frequently mentioned as being liked was discussions between teacher and class. This type was also mentioned frequently as the lesson from which most was learned.

Activities in the Schools Visited.

The word 'Activities' refers to the educational and religious activities performed by the children in the class. In most of the seventy-one classes observed by the investigator there was some activity of this kind, if only for a few minutes. In one class the children entered the room almost silently, sat down

quietly with folded arms and remained in this position for 40 minutes whilst the teacher told a story. At the end of the class period they retreated in a fashion as orderly as they had entered: this was an isolated experience.

A discussion of activities will be limited to those activities in a school that would come under either of the two headings - religious activities and educational activities. It is noted that some activities could be listed under both headings, but for the purpose of this paragraph it seems sufficient to list them under one only.

Religious activities. Under this heading one could list the morning act of corporate worship (see Chapter 4, of this part of the thesis), the act of prayer or/and Bible reading apart from the Morning Assembly, participation in the various appeals in aid of missionary enterprise, aid for refugees, participation in the activities of the various school christian societies.

Education/ Activities. The educational activities associated with Scripture are many and they vary with different age groups. For the sake of convenience these are numbered but it is not implied that the most important activities are mentioned first.

1. a. Examinations and tests.
   b. Acrostic making. Some lessons lend themselves admirably to this type of assignment, especially in the case of character studies in which an acrostic can be built up on the person's name.

b. General quiz questions. When getting this ready the questions should be framed in such a way as to involve very little writing on the part of the children.

c. True or false quizzes. Questions or statements are prepared, relevant to the lesson, some false and some true, and the children indicate which by a plus or minus sign.

d. Cross word puzzles. These are always popular, either for individual activity, or for class activity. Often quite simple one-way crossword puzzles may be constructed or a cross-word in reverse. For this type the children are given the answers and they are to draw the object represented by the answer.

e. Sentence Completion. Either leave off the last word or words of the sentence, or leave one or two blanks for the child to fill in. This is particularly useful if they have to look up a verse in the Bible to be able to complete the sentence.

II. <u>Handwork of various kinds</u>.

a. Paper cutting. Coloured strips of paper folded concertina-wise, then an outline drawn on the top fold, cut out the design, and paste into note book.

b. Dot-dot-drawing. Number the appropriate parts of an outline, as for example, of an animal, rub out the outline, and the child re-traces it moving from dot-to-dot. (numbered)

c. Making models, time charts, maps, graphs, scrolls, etc.

d. Freehand drawing of Biblical scenes or objects.

III. Written exercises in the form of transcription.

IV. Dramatising.

V. Discussions.

VI. Choral Speaking. A good aid to memorisation of passages of Scripture.

The activities observed in the schools visited are listed herewith. Sometimes as many as 3 activities would occur in one lesson, and as each activity occurred a score of one was recorded by the investigator.

ACTIVITIES IN SCHOOLS VISITED.

	A	B	C	D
Drawing routes on duplicated maps.	2	-	-	-
Silent Reading.	7	1	4	3
Answering questions for a reasonable time as an activity.	8	6	7	6
Writing notes.	2	11	9	7
Writing a composition.	4	-	2	3
Reading aloud around the class.	3	1	6	4
Discussion.	1	3	2	2
Following reading in Bibles or in other books as teacher read.	-	5	7	3
Bible searching for facts.(called sword drill.)	-	-	4	-
	27	27	41	28
Classes -	18	20	14	19

Table C6.

Table C6. (above) indicates the educational activities observed in the schools visited by the investigator. If these details are compared with the list of possible educational activities it will be

apparent that the activities observed were relatively few. The not-so-bright children looked bored and uninterested at the end of a forty-minute lesson period in which the teacher had talked most of the time, and were unable to answer questions on the lesson just given, but in a lesson given to children of comparable ability, there was more interest, which appeared to be due to an activity in that lesson.

If the activities listed in Table C6 are classified into (a) activities which involve the use of the hands and (b) other activities, one could show that 36% of the activities involved the use of hands in the act of writing whereas 64% of the activities need not necessarily have involved the use of the hands. If this distinction is made the activities in the schools observed made a much shorter list of 8 for teacher A, 11 for teacher B, 15 for teacher C and 10 for teacher D.

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P A R T C.

Chapter 4. THE MORNING ASSEMBLY.

(a) The Agreed Syllabus.

(b) Morning Assemblies attended by the investigator.

(c) The School Scene.

(d) The School Scene. (continued.)

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Chapter 4. THE MORNING ASSEMBLY.

The 1944 Act requires that school children should assemble daily for an act of worship. The Act is not specific about the frequency of religious instruction in the classroom, but the corporate act of worship must take place each school day, for the Act states:

"25.(1) Subject to the provisions of this section, the school day in every county school and in every voluntary school shall begin with collective worship on the part of all pupils in attendance at the school, and the arrangements made therefore shall provide for a single act of worship attended by all such pupils unless, in the opinion of the local education authority, or, in the case of a voluntary school, of the managers or governors thereof, the school premises are such as to make it impracticable to assemble them for that purpose.

26. Subject as hereafter provided, the collective worship required by subsection (1) of the last foregoing section shall not, in any county school, be distinctive of any particular religious denomination....."

(a) The Agreed Syllabus.

Most of the Agreed Syllabuses of Religious Instruction have a section devoted to the subject of collective worship in the school. Purposes are discussed and principles are enunciated regarding the conducting of the corporate act of worship prescribed by the 1944 Act. The intention of the morning assembly

is to create an opportunity of communion with God, to foster and develop a desire for this communion, and to enable the children to derive the fullest possible religious and ethical benefits singly and collectively, from the meeting together with Him. This statement of purpose as expressed in the Middlesex County Council Agreed Syllabus of Religious Instruction[1], can be taken as being indicative of what the Agreed Syllabuses say on this point.

'Worship is a joyous response to the realization of the glory and majesty of God, and not only an obligation';[2] or worship may be otherwise defined as turning the mind to God in love and reverence, and offering oneself and all one's powers to Him.

Some of the Agreed Syllabuses state that there are several principles to be observed with regard to the act of worship in school, even although the act of worship may vary from school to school. These may be listed as under, using the London[3] and Cambridgeshire Syllabuses[4].

(1) The entry and exit of the children should be orderly and quiet.

(2) The service should be carefully planned, to constitute a unity.

(3) It is best for it to be planned for a week or a month.

(4) The service should not be so long as to cause strain on the children's attention.

(5) Scripture readings should be chosen with care; should not be too long, and whenever possible should be from the Authorised version as it is desirable to make the children familiar with its surpassing beauty of diction and rhythm.

(6) Readings from sources other than Scripture may be used - passages from religious literature and biography.

(7) Prayers would need to be spoken slowly and quietly. As a rule they should not be too long.

(8) Moments of silence, if handled with care, add to the reverence and the reality of the prayer, but such silences must be brief.

(9) Hymns should be chosen carefully with regard to both words and music.

(IO) The tone of the service should be quietly orderly, conducive to an attitude of worship, remembering that this may be for some children their only experience of communal religious worship.

(11) The pupils should be made to feel that their own contribution to the service is real and worthwhile. Any part taken by an individual or a group should be worthy.

(12) If members of the staff take part in conducting the act of worship, it will greatly enhance the effect of the act of worship on the corporate life of the school.

The Sunderland Syllabus[5] points out that prayer is much more than petition, the asking of blessings for ourselves and others. Prayer includes (a) Adoration, the recognition of the sublimity of God and His illimitable love in Christ. (b) Thanksgiving, the grateful appreciation of all the good gifts of Life. (c) Confession, in which self-examination removes pride and hardness of heart, and acknowledgement of ourhuman failures is made as we measure ourselves against the absolute goodness of Christ.

(b) Morning Assemblies attended by the investigator.

The investigator attended morning assemblies in a number of schools, some in the schools where observational studies were carried out, and some in 4 other schools visited casually. It has been possible to form a number of patterns concerning the morning assembly, and the following outlines indicate some of these. (The letters A, B, C and D refer to the schools visited for observational studies.)

School A. The Headteacher came into the Assembly Hall when all the children were assembled under the care of the staff.

(a) A few sentences introduced, and if necessary, explained the hymn.

(b) The Lord's prayer, and other prayers, spoken by all.

(c) Scripture Reading with explanation.

(d) Hymn, followed by announcements and prayer.

This assembly would last for approximately fifteen minutes.

School C. The Headteacher came into the assembly hall when all the staff and children had assembled, including the choir on the platform.

(a) Hymn.

(b) The Lord's Prayer and another short prayer.

(c) Scripture or other reading, with a few comments.

(d) Announcements, admonitions, and so on.

(e) Hymn, Benediction.

This assembly would last for approximately 15-20 minutes according to the number and length of the announcements.

School B. The Headteacher entered the hall after the children and staff had assembled.

(a) Hymn.

(b) Scripture or other reading, with comments.

(c) Hymn.

(d) Prayer.

(e) Announcements and so on.

(f) Benediction.

This assembly would last from fifteen minutes to forty minutes, according to the number of times the hymns were sung. The children would have to sing a verse or two over and over again until it was sung to the satisfaction of the Head.

School D. The Headteacher entered the hall after the pupils and staff had assembled.

(a) Hymn and prayer.

(b) Scripture or other reading, with comments.

(c) Announcements and admonitions.

(d) Hymn and benediction. (Hymn practice on Fridays.)

This assembly would last from 15 to 20 minutes.

The order of items varied slightly in all the schools but the outline given attempts to show a pattern.

(c) The School Scene.

During the third week of the observation period in School D, the investigator asked the Upper Sixth boys and girls in one of their class periods, to write some comments about the Morning Assembly as an act of worship. They had not been previously notified of this task, as it was desired that they should not have opportunity to confer. They were informed that they need not name their papers, and that the papers would be taken away from the school by the investigator when the class period finished, thus preventing anyone of the school staff from reading what had been written.

It has been possible to sort the comments under several headings, the comments being preserved verbatim. Twanty-nine pupils wrote an essay for this purpose. These comments by the members of the Upper Sixth give clear details of what actually takes place in the Morning Assembly, also their opinions

of the Morning Assemblies. These comments are balanced against the evidence given in the Report of an enquiry made by the Research Committee of the Institute of Christian Education into the working of the 1944 Education Act.(6) From this Report we quote particulars from the (a) Birmingham Report; (b) The Joint Four Report which contains information from grammar schools all over England (excepting Birmingham and Norwich); (c) The London Report.

1. <u>The Conducting of the Morning Assembly.</u>

The I.C.E.(6) inquiry included the question, 'Who conducts the daily act of worship?' To this question the total sample replied, (a) by the Head, 96.3 per cent; (b) by someone else 2.9 per cent; (c) no reply 0.8 per cent. To show cases where the Head is upon occasion assisted by some member of staff, in conducting the service, the following table is given:

Assistance of Head by Staff in the
Daily Act of Worship.
(Birmingham Report. 1951)

Type of School	No. of schools	Percentage of schools where Head is assisted by Staff.
Infant.	250	10.0
Junior.	164	45.7
Sec. Modern.	230	37.0
Grammar.	90	20.0
All age.	135	not clear
Total	869	26.6

The Joint Four's Summary of the position in Grammar Schools is of the same pattern, except that in a number of schools the chaplain conducts worship.

The Birmingham questionnaire included the question, 'Do clergy or other persons not on the school staff take part in the conduct of school services?' The total replies from the 869 schools show that 19.4 per cent gave an affirmative reply, and 80.6 gave a negative reply.

The participation of pupils in the conduct of the daily act of worship shows a good deal of variation. The London Report stated that in almost all the schools the assembly was conducted by the Head, and that pupils took little part as individuals. The Birmingham Report shows that 53.4 per cent of the 869 schools allow the pupils to take part, 46.6 per cent do not. The Report of the Joint Foud shows that as far as Grammar Schools are concerned, 810 schools allow pupils to assist in the planning and the conduct of the service, whilst 72 schools do not do so.

It would seem that the form of pupil participation that occurs most frequently is the reading of the lesson by the prefects, or by senior pupils.

The comments of the Upper Sixth in school D. may now be recorded, showing a number of points of view.The number in brackets following every statement indicates the number of pupils who made that statement.

(a) 'A Morning Assembly, if run sensibly by people who conduct it because they want to, not because they are forced to, can be a valuable asset to a school. In this school we have a system whereby the headmaster gives a series of assemblies each Monday morning, usually on one topic per term. The staff take it in turns to give 3 assemblies each, on Tuesday to Thursday. These are usually, but by no means exclusively, a series of 3 talks on readings to express one idea or one theme. On Friday mornings the school prefects take it in turns to give an assembly, consisting of a reading chosen by the R.K. teacher. This is the great weakness in our system, that <u>every</u> prefect has to read. The system was evolved a year ago because it was felt that too few prefects were giving assemblies. When only a few prefects gave assemblies they chose as their topics things they believed in, thus making their assemblies sincere, and therefore a valuable asset.

With the present system we find many reading things about which they have no convictions. It is obvious in a achool when the reading is sincere. The whole system tending slowly but surely towards the time when prefects' assemblies will be more like a reading competition than an act of devotion.' (1)

(b) 'The morning worship should be led primarily by the Head of the school, because from him the school takes its lead.' (4)

(c) 'It is necessary that the staff should take the assemblies, because if they show no interest towards it how can they expect pupils to be influenced by them?'(3)

(d) 'Naturally a great deal depends upon the person who leads the assembly. As it stands now, I think our system of staff and prefects taking it is very workable.' (3)

(e) 'I don't think the headmaster should take the assembly unless he has had the appropriate training. They should be left to one of the R.K. instructors, and to members of the Upper School.' (1)

(f) 'I think the assemblies should be conducted by one of the pupils of the school - one of any form.' (2)

(g) 'The assemblies taken by staff are often the same year after year, which is not a good state of affairs for people in the 7th and 8th years at school. When the prefects take the assemblies they should be allowed choose their own readings. I also think the Sixth Form should be allowed take the assemblies if they want to.' (1)

(h) 'It is quite obvious that many of the teachers do not like taking assemblies and feel that the sooner it is finished the better.' (1)

(i) 'Regarding the ceremonies performed on the platform - it seems to me that anyone from the first form upwards is capable of doing this. Why therefore is it limited to prefects and members of the staff?' (1)

(j) 'If younger members of the school had to take a greater inaividual part in the proceedings, the worshipping part would be neglected. It is only when one is older that we can put the fact of appearing before one's companions in the back of the mind, and concentrate on, and really believe in, what one is saying.' (1)

2. <u>The Content of the Morning Assembly</u>.

The **I.C.E.**[6] Report states that the prevailing pattern of worship is simple. The Birmingham section of the Report states, "A fairly traditional English combination of hymn, prayer and reading", and the Joint Four Report says, "Hymn, prayer, Lord's Prayer, Benediction, with considerable variation in the order of the first three".

Some schools do not confine their readings to the Bible, but use readings from appropriate sources, such as the early Christian Fathers, modern religious writings, the lives of the great modern Christians, or non-christian writings which convey the christian idea.

Many schools stress the importance of music in worship, using hymn or other sacred music, before the assembly commences so that the children enter the Hall to such music. Sometimes the school orchestra is used for the morning worship, sometimes

a gramophone record, but most frequently the piano is used.

The value and importance of silence are also mentioned by many schools. It is much easier to obtain the proper atmosphere for worship if children have entered quietly and remain quiet until the service begins. This helps to create the right atmosphere for worship and gives dignity and reverence.

The members of the Upper Sixth made the following comments regarding the content of the assembly:

(a) 'The assembly as an act of worship must I think contain prayer and hymn singing. A talk is desirable, but this should take second place to the common act of hymn singing and praying.' (1)

(b) 'Hymns and songs of praise I feel are necessary, so also are prayers since they are actions in which everyone can take part.' (1)

(c) 'Drab readings with no personal interest do not create an atmosphere of enthusiasm. Readings should not be limited to the Bible, for in the assembly everything about living and the jobs men and women do can be brought in as subject matter. There are plenty of applications for subject matter, and plenty of original ways of giving them to the listener. What we really need today is originality, something to keep the eye and ear of the Christian alert.' (1)

(d) 'The subject of the reading or talk must be interesting to the younger members of the assembly, but also educational to the elder ones. No assembly should just consist of lump readings from the Bible, for nothing is less interesting than to have to listen to something slightly boring, in a language you are not altogether sure of. The best way is to have a modern, true life story, and then link it up with some part of the Bible.' (1)

(e) 'At present I feel we could quite as usefully sing the school hymn, and be read to from Plato or any other non-Christian philosopher.' (1)

(f) 'Naturally the content of these assemblies would depend upon the season, and on particular events, which not necessarily religious, are important days. The hymn would, of course be appropriate. The assembly should be concluded by a prayer read by the leader, followed by a well-known prayer said by the children.' (1)

(g) 'Readings should be seasonable whenever possible. Also readings from Christ's ministry always make a good basis to an assembly: also readings from the Acts, from the writings of the saints and from biographies of great Christian men and women.' (1)

(h) 'The assembly which consists of a short reading, a hymn and a prayer seems quite enough for worship.'(1)

(i) 'Variety should be the key word. It is only when they hear a new, and exciting, and perhaps moving theme, that the bored ones sit up and take notice.' (1)

(j) 'The most successful and the most interesting services at our school have been conducted by teachers using their own personal experience as their subject matter. This is much more close to the hearts and minds of the pupil.' (1)

(k) 'If the assembly were planned as to subject-matter, rather than who should take it, it would probably interest a larger proportion of the school.'(1)

(l) 'Readings should be by modern authors and describe recent and interesting happenings.' (2)

(m) 'The subjects chosen for these assemblies are too stereotyped. They are all concerned with acts of goodness and faith by people who died long ago. Why not read about people doing acts of goodness and faith who are living now and can be read about in our daily media?' (2)

(n) 'I think it important that constructive readings be given, ones that have a motive and lesson to be learned, not merely ones which tell a story. (1)

3. <u>The Amount of time to be taken</u>.

In their comments the members of Upper Sixth made it quite clear that a short service was the most appropriate.

(a) 'I think the assembly should definitely not last much longer than 20 minutes.' (1)

(b) 'I think the assembly should last at least a quarter of an hour.' (1)

(c) 'The time of each service should be between 15 and 30 minutes, not more.' (1)

(d) 'The time of the act of worship should not be too long. A short reading, a prayer and a hymn should be sufficient.' (1)

(e) 'The amount of time devoted to Bible reading and prayers is long enough. Too much would be boring.' (1)

(f) 'The length of the assembly is not fixed, and is often too short or too long.' (1)

(g) 'The length of time is not important, but the assemblies only become a bore if every day exactly the same type of service, at exactly the same timing, takes place.' (1)

(h) 'Fifteen minutes are enough to attract and hold attention without giving the impression of brevity or boring to tears with the length.' (1)

(i) 'The Bible reading should be of moderate length, i.e., 2 - 5 minutes.' (1)

(j) 'The length of the assembly should be long enough to create an interest in the subject being read about, but not long enough to make everyone feel bored.' (1)

(k) 'The best length of time for an assembly is fifteen minutes.' (4)

(l) 'For an act of worship alone, 5 minutes at the outside would be sufficient, otherwise like the hypocrites, we will find ourselves filling out the time with vain repetitions and empty words.' (1)

4. Compulsory attendance.

The question of whether, or to what extent, all pupils attend assembly every day is a very interesting one in view of the 1944 Act.

From the I.C.E.(6) Report the following facts are gathered. (a) The London Report noted that in almost all the schools tested the assembly is attended by all the pupils every day. (b) The Joint Four Report on grammar schools states that there was an overwhelming majority of schools where all pupils attended every day. (c) The Birmingham Report reveals a similar position. In all reports mention is made of the fact that some schools haven't a Hall large enough to hold all the pupils at the one assembly, but in these instances suitable alternative arrangements are made so that the spirit of the law is kept, if not the letter.

The Upper Sixth members made the following comments on the subject of compulsory attendance:

(a) 'It is most necessary to stop assembly being obligatory, and then those who now want to enjoy it as an act of worship will not be hampered by those who are not interested.' (1)

(b) 'If one does not believe in religion then the more he is compelled to listen to it the more he tends to condemn it.' (1)

(c) 'I believe that worship should be optional.' (3)

(d) 'Those who are present who are indifferent or atheists tend to take away some of the spiritual unity and fellowship from the assembly.' (1)

(e) 'The school assembly each morning is a necessary act of worship for a community which lives together so closely as the school does.' (2)

(f) 'If there was no compulsory attendance some children would never be taught how to make an act of worship.' (2)

(g) 'It is important that in the early years of one's life in which character is formed, that contact with religion is made. In this respect a compulsory school assembly is justified.' (2)

5. Criticisms by Upper Sixth.

Brief mention is made here of some of the criticisms of the morning assembly by members of the Upper Sixth.

(a) 'The assemblies we have at this school are a little too impersonal and too much like religious lessons.'(1)

(b) 'Many of the hymns are too long and too slow. This part of the assembly has declined so much that a hymn practice once a week has been started and always there is a constant demand for more people to join in the singing.'(3)

(c) 'Some of the topics that are talked about as religious problems are simplified and shortened to such an extent as to be very scrappy.' (1)

(d) 'Continual readings from the Old Testament can lose their punch and drive.' (1)

(e) 'It is confusing having so many points of view put to you, some of them not even Christian....' (1)

(f) 'Hymns should not be practised in the assembly.' (4)

(g) 'There is never a feeling of holiness in the school assembly; the hymns are sung half-heartedly.' (1)

(h) 'The Hall is used for many other school activities and these associations are in the minds of the pupils when they come to morning assembly, thus detracting from the significance of the act of worship.' (3)

(i) 'Notices should not be read out in the assembly. It spoils the atmosphere of worship to hear notices about football or some other school activity.' (4)

(j) 'In my experience assemblies fail because of the staff's lack of enthusiasm.' (2)

(k) 'I cannot possibly see why the pupils msu be told how to be a good Christian by people who themselves are not practising Christians.' (1)

(l) 'The presence of those who are indifferent to religion takes away spiritual unity....This is especially so when the leader of the assembly is one of those who are indifferent.' (l)

(m) 'The assembly loses much of its significance because of the insincerity of some of the staff who conduct it.'(3)

On one or two of the points raised above it is interesting to note that the Agreed Syllabuses have something to say. Concerning the matter of giving out notices, hymn rehearsals and sincerity of staff, the following quotations are appropriate:

"It is generally accepted....that if collective worship is to serve its fullest purpose, it should neither be used for such matters as corrective discipline..... nor be interrupted by the issuing of notices or the learning of words of hymns or prayers." (7)

"If the time of assembly is used also for giving out general notices, this should be done not before but after the devotional act: it is desirable that the occasion should not be used for addressing the school on matters of discipline.(8)

"It is important that it (the service) should be quite free from interruption for disciplinary action or other purposes - e.g. hymn rehearsal - which is alien to an act of worship."(9)

"A word too may be said on sincerity. If there is a real feeling that all are met together to glorify God in a corporate

or family spirit the problem of sincerity will never arise. If, however, the young people lose their trust, or doubt the sincerity of those conducting the worship, a greater portion of the value of the corporate worship will be lost".(10)

6. Pupils' suggestions.

In addition to the comments recorded under other headings, it is proposed to record some of the suggestions made by the Upper Sixth with regard to the conduct and content of the Morning Assembly as an act of worship, although many are implied in the criticisms.

(a) 'It is much better if the person taking the prayers puts feeling and even personal knowledge of the school into the prayers. The prayer then becomes of interest to everyone assembled.' (2)

(b) 'Assemblies should really introduce the church to the children, working side by side with the Scripture or R.K. lesson in class.' (2)

(c) 'The hymn and the prayer in the assembly should always relate to the Scripture reading.' (3)

(d) 'The prayer should be short and preferably one the school can join in.' (2)

(e) 'More emphasis should be put on the fact that the morning act of worship is a corporate act of worship, because it brings the school together, and gives the pupils a sense of belonging to the school.' (2)

(f) 'There were many suggestions that the pupils should take more part in the assembly, and many who made suggestions regarding introducing more variety into the Service. On these two points the I.C.E. Report has something to say. "Some schools definitely exclude pupil-participation in the preparation or conduct of the service stating: (i) frequently the reading is poor and spoils the service. (ii) Interest in the performance of a fellow pupil swamps all

Interest in what was being read. (iii) The children's part is limited by the acoustics of the Hall.'

'The danger of monotony and dullness has been widely recognised. Freshness and variety are obtained.by choice of hymns, prayers and readings...also choral and instrumental music, choral speaking, brief talks and the observance of the special days in the chriatian year.'

(d) The School Scene. (continued.)

Following the comparisons in the last section, made between the Report of the Institute of Christian Education and the essays of the pupils in the upper sixth at School D, further comparisons will be made, this time between School D and the other three schools, namely, Schools A,B and C. To facilitate this some of the headings used in the previous section will be repeated.

1. The Conducting of the Morning Assembly.

The comments in the essays reveal that sixteen pupils had something to say about who should conduct the Morning Assembly. Of these sixteen pupils, four agreed that the Headteacher should do this, three thought the staff should take some Assemblies thus showing their interest, three pupils wanted staff and prefects to be responsible, five said pupils from any form should conduct the Assembly, and one pupil voted for the Religious Knowledge instructor. Actually what is done in that school is, the Headteacher conducts the Monday morning Assembly, the Staff on Tuesday, Wednesday and Thursday, and the prefects on Friday.

In School A the pattern is very similar, with the Headteacher, staff members and prefects taking regular turns. In School B the Headteacher and the members of the staff take turns in conducting Assembly, and in School C the majority of Morning Assemblies are conducted by the Headteacher and occasionally the Deputy-Head.

There is a good deal of discussion in staff rooms concerning the matter of who should conduct the Assembly. Some teachers are forced into the position of doing something they feel unprepared to do- unprepared in the sense that they regard themselves either as being very nominal christians or non-christians, they are not familiar with the content of the Bible and find it difficult to select suitable sections for public reading to children and they really are embarrassed by the ordeal of reading a prayer. Some teachers openly scoff at religious practices, and later are seen by the children (some of whom have heard the scoffing) on the school platform leading the Morning Assembly in the Act of Worship. The remarks in the essays concerning obvious lack of sincerity on the part of some teachers are true to fact. Comments of two of the pupils are worth repeating, ".. we find many reading things about which they have no convictions. It is obvious when the reading is sincere." "It is quite obvious when in Assembly, that many of the teachers do not like taking assemblies and feel that the sooner it is over the better."

It will be recalled that five pupils expressed their

preference for pupils to conduct the Morning Assembly. This sounds appropriate in theory and answers to a more-or-less popular call of modern time, 'youth speaks to youth', but in practice it is quite different. When a pupil conducts the Morning Assembly the interest of the children appears to focus intensely on the pupil on the platform rather than on the purpose for which they have assembled. Frequently the voice of the pupil does not carry to the whole of the Assembly Hall and this makes for restlessness amongst those at the back. It may be possible to summarise the whole discussion on this point, by saying that children lack the necessary equipment for the task and as the pupils have definite objections to staff members who lack in sincerity, the solution may be found in the arrangement whereby the Morning Assembly is conducted by the Headteacher and those members of the staff who are willing and capable of doing so.

2. <u>The Content of the Morning Assembly</u>.

Turning first of all to the comments made by School D pupils, the concensus of opinion seems to be that the Morning Assembly should contain hymn singing, prayer and a reading. Some have stressed that the hymns should be related to the reading and appropriate to children, that prayers should be used in which everyone could join, but the bulk of the comments seem to be about the Reading. Readings should not be limited to the Bible, they say, but should include modern, true life-stories, the sayings of the ancient philosophers, be from the writings of

the saints, from the biographies of great christian men and women, from modern authors, readings which describe recent interesting happenings, readings about people doing acts of goodness and faith who are living now. Variety is the key-word, they say.

In School D the readings are not limited to the Bible, but include readings of extracts from christian writers. The readings are selected by the persons conducting the Assembly, except the readings given on Friday mornings by the prefects. These readings are selected by a member of staff. In School A the readings are planned for the whole of the term in advance by the Religious knowledge instructor, and an endeavour is made to have the readings fit particular lessons given in the Scripture lessons, so that on a day when a lesson on Job, for example, is to be given to one or two classes, then the Scripture Reading in the Assembly is a portion of the Book of Job. This synchronization cannot be made to include all the Scripture lessons to be given on a particular day, but it does work for some. In Schools B and C the readings in the Morning Assembly are confined to the Bible or to the writings of some christian authors.

Scripture readings in all the schools are not limited to the Authorised Version but include several of the more well-known modern translations, The Revised Version, Moffatt's,Phillips' and so on.

The choice of reading appears in some instances to be based on the teacher's desire to be different, or a desire to avoid

well known portions of the Bible. Perhaps it is true as one sixth-form pupil wrote concerning this very thing, 'How many of us find ourselves telling, word for word, the Christmas or other story along with the reader', but on the other hand to take a relatively obscure portion and read it to the children without any attempt to explain or relate it to either its context or anything else, gives the impression of choosing it just to be different. If one may refer to such intangibles as atmosphere and impressions, the investigator received the impression that there was a more worshipful atmosphere in a Morning Assembly when a Scripture portion was read than when a reading from another book was used.

3. <u>The Amount of time to be taken</u>.

The comments of the upper sixth made it quite clear that a short Assembly is more appropriate and appreciated. The time most frequently quoted is that of fifteen minutes. Some do not mention an exact time but indicate brevity by saying, 'The time for the act of worship should not be too long', 'Too much would be boring', 'Should be long enough to create an interest in the subject being read about but not long enough to make everyone feel bored.'

In School A the time was approximately fifteen minutes, in School B fifteen to forty minutes, in School C fifteen to twenty minutes and in School D fifteen to twenty minutes. It is noted that a Morning Assembly may, on some occasions, last up to forty or forty-five minutes if the Headteacher has a hymn-

singing practice in the middle of it. From personal observation in the four schools under discussion and in other schools visited the investigator noted that a period of about ten minutes was very effective for a simple, dignified act of worship.

4. Compulsory Attendance.

The comments of the Upper Sixth could be summed up under two headings, (1) those who maintain that worship should be optional, and (2) those who say that the act of worship is necessary for a community which lives together as a school does. Twelve pupils made comments on this aspect of the subject - six in favour of compulsory attendance and six against.

Those in favour believe that some children would never be taught how to make an act of worship if there were no compulsion to attend the Morning Assembly, and that it is necessary in the early years of one's life that contact with religion should be made. The pupils who are against compulsory attendance say that those who want to enjoy the Act of Worship should be unhampered by those who are not interested, and that if one does not believe in religion he tends to condemn it more if compelled to attend. So those against compulsory attendance falls into two groups, namely, those who do not want to attend, and those

who want to worship without being hampered by those not interested.

No essays are to hand from the pupils of the other schools regarding their attitude to this question, but on the question of compulsory attendance at Scripture classes the pupils of Schools A and B had definite views, as revealed by the free responses made when attitude tests were given im those schools. The full details may be read in Part D. Seetion a. below, but reference is made here to the fact that of the three hundred and seventeen pupils who made comments fifty were of the opinion that the subject should not be compulsory, whilst seventy-one were of the opposite opinion. A few of their comments were: "Scripture should be a compulsory subject in school", "I think everyone should be taught Scripture", "Scripture should not be taught in schools", "I have a strong opinion that we should choose whether Scripture is necessary to us". These comments were made by pupils in both schools A and B.

5. Criticisms by the Upper Sixth.

The matter of hymn-singing was mentioned by eight of the pupils in their essays, stressing the fact that the hymns are too long and too slow, and that hymns should not be practised in the Assembly. In school B. also it appeared to be the regular practice for the Headteacher to

stop the singing of the hymn if the singing was poor, and spend ten minutes or more trying to obtain a better response. Probably the pupils at school B. would have said the same on this matter as did the pupils of school D. if they had been asked to comment.

Hymns were not practised in the Assemblies at schools A and C attended by the investigator.

Four pupils, in their essays, made a comment about the announcements and their place in the Assembly, stating that the atmosphere of worship was spoilt by such announcements. The same could be said about the admonitions regarding school discipline. In all the schools visited by the investigator announcements were part of the Morning Assembly, although in school C. these were kept to the minimum.

There were some comments by the Upper Sixth with reference to the impersonal nature of the Morning Assemblies. One pupil commented,'The most successful and the most interesting services at our school have been conducted by teachers using

their own personal experience as their subject-matter. This is much more close to the hearts and minds of the pupil'. Another said, 'The assemblies we have at this school are a little too impersonal and too much like religious lessons. When we are taught religious lessons by a teacher, he deals only with the simple truths of the Bible; the familiar stories and tales from the Old and New Testaments which we know so well. There is nothing personal about this kind of teaching - we cannot feel the presence of God when we hear how Moses crossed the Red Sea or what happened when Christ was crucified. When, however, we are gathered together as a community with the express purpose of praising God and giving thanks to Him, we should expect a degree of personal touch or we should feel the presence of God in the gathering. As they are the assemblies in this school are a little too impersonal.' Another pupil said, 'It is better if the person taking the prayers puts feeling and even personal knowledge of the school into the prayers. The prayer then becomes of interest to everyone assembled.'

These comments seem to indicate a real desire to worship, and a disappointment at the formality, or the fact that some Assemblies tend to be mechanical. Many teachers and pupils appear to regard the Morning Assembly as one of the traditions of the school and nothing more.

A thought-provoking comment by one of the Upper Sixth was, 'It is confusing having so many points of view put to you, some of them not even christian.' No doubt there is a time

and place for informing young people about other beliefs, but one wonders if the Morning Assembly is an appropriate time for this. After all, these assemblies are being held primarily for and Act of Worship to take place, and those assembled are being led in this Act of Worship which is a christian act of worship, and one wonders at the incongruity of having the Morning Assembly conducted by a Muslim, a communist or an atheist.

The pupils were outspoken in their remarks about the insincerity of some of those whose duty it is to conduct the Morning Act of Worship. Some of the statements were mentioned in the paragraph about the content of the Morning Assembly; other comments are, 'The presence of those who are indifferent to religion takes away spiritual unity... this is especially so when the leader of the Assembly is one of those who are indifferent.' 'The Assembly loses much of its significance because of the insincerity of some of the staff who conduct it.'

To sum up; there is diversity of opinion as to who should conduct the morning Act of Worship, some want the Headteacher only, some want pupils only, some want Headteacher, staff and pupils to have regular turns. In schools A and D the leadership is shared between Headteacher, staff and pupils; in School B the Headteacher and staff take turns, and in School C the Headteacher and Deputy conduct the Assembly.

The Content of the Assembly in School A includes Hymn-singing, prayer, Readings from the Bible and announcements; in Schools B,C and D the readings are selections from the Bible

or other christian writings, also hymn-singing, prayers and announcements.

The length of time in School A is approximately fifteen minutes, in School B fifteen to forty minutes, in School C fifteen to twenty minutes and in School D fifteen to twenty minutes.

With regard to compulsory attendance some pupils in school D are against this, but an equal number are for it. No particulars are to hand on this point from the other schools.

Criticisms by the School D pupils regarding hymn-practice in Assembly could be applied to the same habit in School B. Probably the criticism about announcements and admonitions in the Assembly could be applied to the other schools also. The School D pupils' remarks about the impersonal nature of the Assembly, the fact that sometimes non-christians conduct them, and the insincerity of some members of staff who conduct the Assembly could be applied to School A and B, but probably not to School C where the Headteacher and Deputy conduct most of the Assemblies.

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1. The Middlesex County Council Agreed Syllabus of Religious Instruction. 1948.

2. Herefordshire County Council Education Committee Syllabus of Religious Instruction. 1950.

3. London County Council. The London Syllabus of Religious Instruction. 1947.

4. The Cambridgeshire Syllabus of Religious Teaching for schools. 1949.

5. Sunderland Syllabus of Religious Instruction. 1944.

6. Religious Education in Schools. Institute of Christian Education. 1954.

7. Middlesex Syllabus. op.cit.

8. Cambridgeshire Syllabus. op.cit.

9. London Syllabus. op.cit.

IO. Middlesex Syllabus. op.cit.

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P A R T C

Chapter 5. THE TEACHER OF SCRIPTURE.

(a) Research concerning the School Teacher.

Characteristics of a good teacher.
The Teacher's Roles.

(b) Research concerning the Self-Picture.

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Ch. 5. THE TEACHER OF SCRIPTURE.

(a) Research concerning the school teacher.

It would seem that there has been a great deal of research concerning the school teacher, the natural qualities that go towards making a successful teacher, the correct methods of assessing teaching skill, suitable methods of training and other related problems. Sandiford and associates[1] in a review of previous research on these problems (they wrote in 1937) point to the fact that the investigation by J.L. Meriam[a], Normal School Education and efficiency in teaching, in 1906, was probably the first study to deal at some length with these problems. Meriam's study was followed by many more and Sandiford was able to report the findings of 57 of such investigation reports, but as he states that he is reporting the researches dealing only with the 2 problems he is studying, it is quite evident that there many other researches. Yankey,J.V. and Anderson,P.L. give a Review of the literature on the factors conditioning teaching success up to 1935: this is recorded in Educational Administration and Supervision XlX, 1935.

Sandford and Trump,[2] in an article in the Encyclopedia of Educational Research, state that there have been approximately 675 articles and monographs concerning various problems

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(a) Meriam,J.L. Normal School Education and Efficiency in Teaching. Contributions to Education No.1. Teachers College, Columbia,1906.

to do with selection of teachers since the appearance of Meriam's Report in 1905. These articles and monographs have reported investigations made for one or more of the purposes listed. (1) To discover if preservice selection is desirable: (2) To establish criteria of teaching success: (3) To name the characteristics relating to teaching success: (4) To formulate a technique suitable for preservice selection of teachers: (5) Miscellaneous practices concerning recruitment and so on. In 1931 Butch[3] made a summary of these studies, and this has been followed by a number of others, namely those by Torgerson[a], Barr[b], Eliassen and Martin[c] and Baker[d], to mention only a few.

In 1948 Barr[4] made a comprehensive summary of one hundred and fifty investigations, which he lists in groups according to the criterion of teaching efficiency used in the investigations, namely, Practice teaching marks, In-service ratings, Scholarship, Pupil achievement, a concensus of opinion, miscellaneous studies.

(a) Torgerson, T.L. 'The Measurement and Prediction of Teaching Ability.' Review of Educational Research 4. 1934 and 7. 1937.

(b) Barr, A.S. 'Recruitment, Institutional Selection and Guidance of Teachers.' Review of Educational Research 13. 1943.

(c) Eliassen, R.H. & Martin, R.L. 'Pretraining Selection of Teachers during 1940-43'. Journal of Educational Research 38. 1945.

(d) Baker, F.E. 'Selective Admission and Selective Promotion in Teacher Educating Institutions'. Year Book 23. National Society of College Teachers of Education. University of Chicago. 1935.

The limitations of this chapter preclude a comprehensive survey of the research in this field, yet it is felt that sufficient references should be given to indicate that a large amount of research has been done. For example, Mead[5] made a study of the qualities of merit in good and poor teachers: Knight[6] studied the qualities related to success: Cattell[7] made an a asessment of teaching ability: Lamke[8] concentrated on studying personality and teaching success, and many other research reports are listed in the bibliographies of the reports mentioned.

There does not seem to be a completely satisfactory answer as to which are the factors related to teaching success, although studies have been pursued in nearly every factor which may have to do with success. The factors studied have been sex, experience, age, salary, skill in reading and writing, number of letters in signature, physical features of height, weight and so on, sincerity, enthusiasm, scholarship, intelligence, personality rating, scores on a number of tests and other factors. The only valuable part of this accumulation of material is that at least one can say that intelligence, personality and scores on certain tests are the four most important factors to successful teaching.

1. CHARACTERISTICS OF THE GOOD TEACHER.

Lists of teachers' qualifications have come from teachers of teachers, pupils and teachers themselves. Panton[9] lists (a) leadership 'good leaders are fairly assertive people, possessed of initiative, tact and capacity for understanding those whom they lead'; (b)other temperamental characteristics, such as carefulness, persistence, sociability, sense of humour; (b) professional manner - cheerful expression, suitable clothing and so on.

Baxter[10] devised a rating scale of the teachers' personal effectiveness and graded certain characteristics on a five-point scale in each case. The whole scale is too lengthy to record here, but one may note the most positive characteristic given under each heading, as follows: (a) In getting pupil response the teacher is genuinely interested in pupils as persons: enthusiastic, vital. (b) In creating a friendly classroom atmosphere the teacher is friendly, conversational, and with a sense of humour, seeing the pupil's point of view. (c) In establishing a feeling of security the teacher is encouraging, constructive, stimulati/ng, conscience-i nspiring. (d) In exerting a stabilizing influence the

teacher is equal to varying demands, courteous and poised (voice and manner). (c) In inspiring originality and initiative the teacher is original in manner, ingenious and resourceful. (f) In developing pupil self-reliance the teacher enters into pupil activities without dominating the pupils, exchanging ideas and encouraging pupil decision.

The list drawn up by Elijah & Cole[11] includes (a) sincerity as the first essential of successful teacher: (b) tact: (c) initiative, implying alertness, courage and adaptability: (d) fairness and politeness: (e) enthusiasm: (f) a good personal appearance, accuracy, cheerfulness and integrity of purpose. The teacher should exemplify in his own appearance and actions the best that he expects from his pupils.

It is agreed that personality is important in teaching effectiveness, but which aspects are of most importance from the child's point of view? Witty[12] addressed himself to this problem in an investigation carried out with 12,000 pupils who

wrote letters on the subject 'The teacher who has helped me most'. The twelve traits mentioned most frequently were:

	Frequency. Children's Ages		
	6-9	9.1 - 14	14 +
Wide interests.	1	3	6.5
Co-operative, democratic attitude.	2.5	2	1
Patience.	2.5	4	2
Kindliness & consideration for the individual.	4	1	3
Personal appearance & pleasing manner	5	10	11
Good disposition and consistent behaviour.	6.5	5	9
Interest in pupils' problems.	6.5	11	5
Use of recognition and praise.	8.5	8.5	9
Flexibility.	8.5	8.5	9
Unusual proficiency in teaching a particular subject.	10.5	12	12
Fairness & impartiality.	10.5	6	4
Sense of humour.	12	7	6.5

A number of other investigators have endeavoured to ascertain what characteristics and qualities pupils do admire and like in their teachers. Jersild[13] obtained a list of qualities which he was able to group under the headings of:

Physical appearance, clothes, voice.
Human qualities as a person.
Characteristics as a disciplinarian.
Performance as a teacher.
Participation in students' activities.
Miscellaneous.

Two thousand or more children were asked by Kratz[14] to describe the teacher they liked best. The investigator recorded that the qualities liked best were politeness, personal appearance, help with studies, kindness, patience.

Dolch[15] also followed this method and records that the qualities liked by the children were ability to teach, expert knowledge, kindness, interest in pupils, a sense of humour, able to keep order.

The method used by Tiedeman[16] was to ask the pupils to make a list of things liked and things disliked in their teacher. They liked kindness, helpfulness, clearness of exposition, fairness, sense of humour, understanding children, but disliked teachers who were sarcastic, showed favouritism, were unhelpful, who had peculiar characteristics, who were autocratic and severe in securing discipline.

Geyer[17] followed the method of giving a list of the qualities of a good teacher to groups of students for ranking. These qualities had been obtained from lists made up by other students. The eight qualities mentioned were: knowledge, fairness, personality, skill in teaching, sincerity and honesty, sense of humour, appearance, ability to get along with students.

2. THE TEACHER'S ROLES.

Roles are behaviour patterns or attitudes assumed at will in any given social situation, or, as Contu[23] defines it, a role is a socially prescribed course of action in particular circumstances for any person occupying a given social status. The effective teacher adopts the correct role to bring about a desired reaction in a person. By

contrast the teacher who is in confusion regarding the roles he should adopt cannot communicate effectively, and may even cause frustrations. A child may, for example, be in need of a counsellor but the teacher may be playing the role of a moralist.

What are some of the roles played by a teacher? At the adult level he may play anyone or a combination of the following, depending on the situation: (1) a member of a cultural group: (2) a representative of an educational system: (3) a member of a professional body: (4) a subject expert: (5) a member of adult society upholding adult traditions. At the junior level, that is in relation with his pupils, he represents all of those above and will probably make sudden changes to some of the following: policeman, moralist, judge, prosecutor, counsellor, method expert, assessor, clarifier, friend, instructor, motivator, and so on.

These lists are not exhaustive, as the roles played by teachers are extremely varied and comprehensive. It is essential to observe that some roles are stable, whereas others are constantly changing. For example, a teacher may make a 'law', judge a contravention of it and punish an offender, all in rapid succession. Teachers may react almost automatically in adopting a role to play to achieve a desired result in correcting frequently encountered behaviour

patterns. In dealing with an unusual situation they may need to develop a technique of pretending to be the other person so that there is less chance or error or confusion when adopting a role to play for remedial purposes, or to develop a favourable learning situation.

It is necessary at times to inhibit role taking so that a chosen role can be played effectively. A teacher must know when to inhibit role taking tendencies on his part, so that unpleasant roles, when necessary, may be played in full.

Sometimes it is necessary for the teacher to adopt the role he wishes his purpose to assume. The political orator becomes emotional when he wishes to raise the feelings of his audience. By contrast, when seeking to quieten a class, the teacher may be able to do this most effectively by firmness, and adopting the restrained manner he wishes to see illustrated by his pupils.

An article by Brookover[18] concerning research on roles of teachers and administrators is a mine of information on published studies. He makes a brief summary of seventeen research studies in this field, and indicates some of the related fields in which more research is needed. He particularly stresses the need for more research on the relationship between teachers' role behaviour and the learning of the children. The

occupational roles of teachers is the theme of an article by F.W. Terrien[19], whilst in the same journal C.W.Gordon[20] writes about the role of the teacher in the social structure of the High School: whilst Getzels & Guba[21] write of the structure of roles and role conflict in the teaching situation. A further survey of representative and relevant literature is part of Bidwell's[22] article on the Administrative Role and satisfaction in teaching.

In the light of findings such as these there is every reason to believe that when a teacher appears before a class a social interaction results. Communication between teacher and pupil is designed to impart knowledge, develop character and personality, and to foster skills in learning. Success in achieving these aims depends largely on the relationships established by the teacher with the class. The teacher takes certain roles for specific situations in order to achieve his aims: (a) those adopted with pupils, and (b) those adopted with adults. Satisfactory adoption of roles at the adult level will probably make for the success in using roles at the pupil level. The teacher must adopt the roles expected of him by the Headteacher, the school, the teaching profession and society in general; and as well as seeing their teacher as an individual, pupils will see him as a member of a particular stratum in adult society with definite attitudes, responsibilities and roles to be adopted.

As one of the significant adults in the life of a child it is probably that the teacher takes a place second only to that of the parents. If a pupil feels that these adults are loving, kind and considerate, and that they encourage him to develop a character and personality acceptable to himself and society then he will be helped to grow up full of confidence and with good mental health. However, should the presence of these people in a child's life lead to frustration and confusion poor mental health may result, shown by submissive or passive attitudes, or in rebellion or destructiveness(24). Therefore the teacher accepts considerable responsibility when undertaking the care of and responsibility for instructing children. He must try to develop or reinforce in the pupils under his care only those traits of personality which are considered desirable by society and in keeping with good mental health.

One of the teacher's roles, and an extremely important one, is therefore that of helping the individual to build a concept of himself and of his attitudes of self-acceptance or of self-rejection.

(b) Research concerning the self-picture.

This is not the place to write about the 'chequered history' of the subject of the self. It was one of the earliest psychological topics to be recognized by philosophers yet it has been alternately fashionable and

unfashionable, postulated and denied, lauded as the keystone of personality, the central interest of civilized living and the necessary cement within and between societies, or rejected as scientifically unapproachable, and after over three hundred years of this alternative popularity and unpopularity, the self during our era is again being given a predominant place in psychology.

There have been many definitions and descriptions of the Self, but it remains convenient to define the self as the sum total of all that a person can call his own[25]. The Self is also the person as known to the person[26]; the individual as known to the individual[27]; and it includes, among other things, a system of ideas, attitudes, values and commitments.[28]

It is possible to distinguish (a) the cognized self - that which the person can see of himself, the physical basis of the self: (b) the ideal self - the self the individual wishes to be: (c) the other self - what others think the person to be[29]or, to restate this in other words, the person has, during the process of growth and development, acquired information about himself and about others, and has adopted certain ideas and attitudes towards himself and others. In an endeavour to ascertain the self-picture which young people have of themselves Jersild[30]examined nearly three thousand compositions written by school children under the

headings of 'What I like about myself', and 'What I dislike about myself'. From these compositions the investigator was able to group facts under the categories of (1) Physical characteristics. (2) Clothing and grooming. (3) Health and physical condition. (4) Material possessions. (5) Animals and attitudes towards animals. (6) Home and family relationships and circumstances. (7) Miscellaneous likes and dislikes unrelated to self. (8) Participation in recreation, sport and hobbies. (9) Ability in play and sports. (10) School and attitude towards school. (11) Intellectual status. (12) Special talents and abilities. (13) My-self, -age, -sex, -race, etc. (14) Personality traits: character traits; inner resources. (15) Social attitudes and relationships. (16) Religious ideas and interests, and (17) management of practical affairs, which gave abundant proof that the children had acquired a number of well-defined ideas and attitudes regarding themselves and regarding others.

The findings of Jersild are supported by those of Staines, who was able to analyse the attitudes of children under the categories of (1) physique and personal appearance: (2)abilities: (3) status: (4) popularity: (5) friendliness: (6) interests: (7) values and goals.

The frequency with which physical characteristics are mentioned adds emphasis to the theory that physical maturity

strongly affects the self-concept. Strong, healthy children acquire physical confidence much more easily than do under-developed children. Prowess on the sports field will bring approval and perhaps social assurance to those physically strong and able. Physical size may well affect social relationships particularly in situations where physical strength is required of a leader, for then the larger, stronger pupil is chosen as leader.

A lot depends on the person's self-concept, his picture of what he is really like and what his potentialities are and what he can expect of himself. As the personal develops confidence to perform certain tasks, morale is improved. He sees himself as a successful person, and thus he learns new attitudes toward himself or a new self-concept. As he sees his short-comings he will wish to make improvement, and if his confidence has developed to a certain point then he will see that he really can make the improvement he wishes to make.

All that has been made public by the research reports of investigators who have written about the empirical Self[a], the self-regarding sentiment[b], self-abasement and self-display[c], self-reference and ego involvement[d], the

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(a) James, Wm. The Principles of Psychology, New York. Holt. 1890.
(b) Shand, A.F. The Foundations of Character, London, MacMillan. 1914.
(c) McDougall, W. An Introduction to Social Psychology, London. Methuen. 1908.
(d) Sherif, M. The Psychology of Social Norms. New York, Harper. 1936.

preservation and enhancement of the phenominal self[e], self-reference in therapy[f] psychometric study of opinions as to oneself[g], self-acceptance in remedial treatment[h], the concept of the self and child development[i] is of significant advance to the teacher[31]. Its findings may be briefly expressed by saying:

(a) The Self is a learning outcome - acquired from experience- and is therefore related to the problems and principles of learning.

(b) The Self is learned through projection, introjection, identification, experience, observation and reflection.

(c) The Self is usually an unnoticed by-product of other learning situations.

(d) The Self, once learned, influences subsequent learning.

Turning now to Christian education and Selfhood, it is noteworthy that whilst many Christian educators are concerned with the betterment of the whole man as their aim in education, few express interest in the ideal-self of the pupil, setting ethical and religious ideals before him and encouraging him to think in terms of seeing himself as

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(e) Snygg, D. & Combs, A.W. Individual Behaviour. New York. Harper. 1949.

(f) Rogers, C.R. Counselling & Psychotherapy, Boston. Houghton Mifflin. 1942.
Axline, V.M. Play Therapy. Boston. Houghton Mifflin. 1947.

(g) Allport, G.W. & Allport, F.H. The A-S Reaction Study. Boston. Houghton Mifflin. 1928.

(h) Rogers, C.R. Client-centered Therapy. Boston. Houghton Mifflin. 1949.

(i) Jersild, A.T. Child Psychology. 4th ed. New York. Prentice-Hall. 1954.

having attained those ideals. The Christian Education specialist remembers the law of God as expressed in the Great Commandment, and keeps this before the pupils as the standard to be reached. "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself".(31) Taking the significant words, 'heart','soul', 'strength','mind' and'neighbour' one can see that to obey the Great Commandment, the whole personality must be catered for, so that the person may become fully developed, emotionally (heart), spiritually (soul), physically(strength), intellectually (mind), socially (neighbour). In heeping this as an aim the teacher of Christian education however is, in fact, seeking to give a positive self-picture, a positive self-ideal, by holding before the pupils the example of Jesus Christ, showing them how He 'increased in wisdom and stature and in favour with God and man'(32) and setting before them a positive picture of themselves as developing intellectually (wisdom), physically (stature), spiritually (favour with God) and socially (favour with man).

In all these respects the Scripture teacher seeks to offer higher standards to the pupils with plenty of encouragement and oft- repeated suggestions as to how these standards may be reached and why they should be reached.

In spite of this, there appear to have been no research enquiries into the relevance of the self-picture to the work of a teacher of Scripture: and discussion of religious education is infrequently linked with recent studies of the psychology of self-involvement.

In an attempt to fill this gap an analysis was made of the reasons given by pupils for choosing a particular Scripture story (see Part D., Section b. below). The material obtained was grouped under the following categories:

(1) The Physical Category. The individual perceives his own body, is aware of his own distinct features, height, colour and so on.

(2) The Performance Category. Abilities and skills with their consequent impressions and evaluations constitute the Performance Self. Did the teaching of some Scripture story cause the child to see himself able to perform?

(3) The Material Category. 'The individual acts towards objects and possessions as if they were within the physical self'. The article becomes a part of the person, in the self-picture.

(4) The In-Groups Category. Frequently the Self draws other persons and other groups of people into its orbit. The child identifies himself with another person, or another group.

(5) The Status and Role conceptions Category. Each person plays a role commensurate with his status, or his status may be consequent upon his role. The person sees himself as

playing a certain role, which may be directly related to his ideal for himself.

(6) The Philosophy of life Category. Children may develop a philosophy of life, even although they may not be conscious of doing so.

(7) The Traits Category. The individual learns quite early in life to recognize certain traits in his behaviour, and to evaluate them. He recognizes laziness (though he may not admit it) and helpfulness, and so on.

(8) The Values Category. Honesty, responsibility, accountability - where the person has developed a concept of these.

(9) The Attitudes and Interests Category. Mainly concerned with likes and dislikes.

(10) The Wants and Goals Category. Teachers have opportunity to teach their pupils to want that which will enhance their self-pictures: abilities, success, and so on.

1. The Physical Category.	Possible Personal Significance.
The cripple at the Gate. It makes us grateful we are not lame.	The child sees himself with strength in his limbs, and body.
The Life of Samson. Because Samson was so strong.	
2. The Performance Category.	
The Story of the Crucifixion. I admire His calmness throughout, the whole scene. I like Peter's attempt to save Jesus (Cutting off someone's ear.)	The child sees himself calm under persecution. The child sees himself cutting off someone's ear in a fight.
The Good Samaritan. Because there's adventure in it.	
The Boy Jesus in the Temple. I like the way He could talk to the doctors and not feel afraid.	Two self-pictures here; seeing himself conquering a weakness, and being able to speak boldly to adults.
The Temptations of Jesus. It teaches us to fight temptation.	Sees himself victorious in temptation.
David and Goliath. Because David used a sling.	
Life story of Joseph. Joseph could interpret dreams.	
Life of Jacob. He was a forest man and could hunt.	
3. The Material Category.	
No statements were sorted into this category.	

4. The In-groups Category.	Possible Personal Significance.
Feeding the Multitude. It teaches us to share with others.	
Raising Jairus' daughter. I like stories of children being healed.	
The Boy Jesus in the Temple. Because I felt I was in the crowd and it was just happening.	In the statements given under the In-groups Category, the child appears to see himself in these situations, and thus becomes a part of the group in his thinking.
Jesus blessing the children. I like stories about Jesus and little children.	
The First Miracle of Jesus. It shows how happy the people were at the wedding.	
The Baptism of Jesus. I like to think He was baptised like I was.	
Parable of the Sower. It helps you to understand to which group you belong.	
Life Story of Joseph. Because it tells of the troubles of a family.	
5. The Status and Role conceptions Category.	
The Good Samaritan. It teaches you to help the sick. It teaches you to be good neighbours. It made me feel I wanted to help people in need.	Sees himself in the role of helper.
The Crucifixion story. It makes me feel like being His follower.	Sees himself in the role of follower.
Feeding the Multitude. Because Christ was interested in children as well as adults.	Sees himself in the group of children.

The Status and role conceptions category.(continued)

The Cripple Borne of Four. It teaches you to help people.	Role of helper.
Christ Stilling the storm. I like the picture of the disciples sulking in the hull of the ship.	
Story of St.Luke. Because Luke was a doctor and doctors help people.	

6. The Philosophy of Life Category.:

The Birth of Christ. It shows that being cruel like Herod gets you nowhere.	
The Prodigal Son. It warns you that it is silly to run away from home.	These statements seem indicative of the process of forming a philosophy of life.
The Parable of the Sower. It teaches us that we should use our gifts properly.	
David and Goliath. Because it shows the strongest does not always win.	
Life Story of Joseph. Kind people get along better than cruel people.	

7. The Traits Category.

The Crucifixion Story. It shows how selfish we are compared with Christ.	The pupil is learning to evaluate certain traits, and sees himself as unselfish, wise,courageous and so on.
The Good Samaritan. Because he had wisdom and courage.	
The Widow's Mites. It teaches you not to scorn other people's doings.	

The Traits Category. (continued)	
Noah and the Ark. It teaches you not to be selfish.	
Life of Joseph. It teaches you not to cheat.	
8. The Values Category.	
The Birth of Jesus. Because it shows how kindness and gentleness take place. Because there's kindness and love in it.	
The Good Samaritan. Because it teaches you to be kind. It shows hod good people can be. Because he was kind to an enemy. It teaches you to help people.	Children beginning to understand values.
Feeding the Multitude. It teaches you to be thoughtful and unselfish. It shows the patience of Christ, to cope with so many.	
The Prodigal Son. It shows how a silly boy was punished for running away.	
Story of St.Paul. It shows the transformation that can take place in a man's life when he becomes a christian.	
The Sermon on the Mount. It tells you not be selfish, jealous, disobedient.	
Jesus cleansing the Temple. It teaches us to respect God and holy places.	
David and Goliath. Because of David's bravery.	
Life of Joseph. Because Joseph was good and honest.	

The Values Category.(continued)

Moses in the bulrushes.	:
Because it shows the mother's love.	
Because of the kindness of the princess.	:
I like the bravery of the mother	:
I like Miriam's love and loyalty.	
Because of the mother's resourcefulness.	:
	:

9. The Attitudes and Interests Category.

The Good Samaritan.	:
I like stories about robbers.	
I like stories about murder and violence.	:
	:
Feeding the Multitude.	
Because I like eating.	:
David and Goliath.	:
Because I like stories about a fight.	:
Noah and the Ark.	:
Because of the animals and their safety.	:
Life Story of Joseph.	:
Because I like to hear about dreams.	:
I like stories about Egypt.	
	:
Adam and Eve.	
Because the story is about a garden.	:
	:
Ruth and Naomi.	
I like stories about the country.	:
Because I like old stories.	
Because I like travel stories.	:
Life of David.	:
Because I like history.	
The Psalms.	:
Because I like poetry.	
	:

IO. The Wants and Goals Category.

Story of St.Paul.
Because I want to be like Paul - strong in character.

Life of Samuel.
Because after reading the story I felt good and wanted to help people.

It was recognised that some statements could be placed under more than one category; but in each case the grouping which seems most relevant to the predominant impression was used. (Suggestions are appended as to the possible personal significance of certain statements.)

These statements are illustrative of the self-involvement which characterises pupils' comments about specified Scripture lessons. For full details the reader is directed to the list given in Appendix 4. The Table below shows the relative percentages in the various categories of the representative statements classified above.

Category Percentages.

	N	%
1. Physical.	2	2.8
2. Performance.	8	11.3
3. In-groups.	8	11.3
4. Material.	0	
5. Status and role conceptions.	8	11.3
6. Philosophy of Life.	5	7.0
7. Traits.	5	7.0
8. Values.	19	26.8
9. Attitudes and Interests.	14	19.7
IO. Wants and goals.	2	2.8
	71.	

Table C.7

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Chapter 6. CONCLUDING STATEMENT.

I. Turning now to the results of this observational study one may summarise them under the headings used throughout this part of the thesis.

a. Types of Lessons. A representative picture of the type of lesson given is indicated by using the average of the percentages listed, namely, lessons to impart knowledge were 53.7 percent of the total, while lessons for revision were 31.8 percent of the total and lessons to give aesthetic enjoyment were 9.5 percent.

b. Commencing the lesson. In an endeavour to form a pattern indicating how the teachers sought to arouse interest in the lesson the opening sentences of seventy-one lessons were taken down verbatim. These opening sentences by teachers A and B were sorted by ten judges on a five-point scale for quality. This showed that there were five types of lesson-commencements, and that the percentages (from the judges' ratings) ranged from 4 percent to 29 percent for these lesson-commencements.

Further comparisons were made to include teachers C and D in the study and this indicated that the pattern established in the first pair of comparisons was common to the four teachers. The most often used lesson-commencement was that of instructing the pupils to get their equipment ready, with giving the pupils some educational act to perform,a statement of what the lesson was to be about, the request for homework

and giving the pupils something to look at, in second, third fourth and fifth place respectively.

c. Teaching Procedures used. This may be summarised in the following form:

	TEACHERS			
Teaching Procedure	A	B	C	D
Oral Teaching.	50.0	70.0	100.0	47.8
Visual aids method.	22.2	5.0	35.7	10.5
Knowledge-through-study.	50.0	5.0	-	26.3
Discussion.	11.1	20.0	28.6	15.3
Questioning.	50.0	50.0	50.0	36.3
Testing questions	96.2	94.2	97.8	91.3
Training questions	3.8	5.8	2.2	9.7
Given to class?	yes	yes	yes	yes
Logical sequence?	yes	yes	yes	yes

Attention may be drawn to the low percentages of three of the teachers for the method of knowledge-through-study, the visual method and the discussion method. The knowledge-through-study method was usually preceded by an instruction such as 'Take out your Bibles, read the various accounts of the Resurrection and be ready in about ten minutes to answer some questions', instead of setting the pupils some specified passages to be read and a list of questions. Teacher A used the method of knowledge-through-study more than did other

teachers. Teacher C did not use it at all.

The use of the visual method was mainly confined to the showing of a map or directing the pupils' attention to a map in the back of the Bible. In only twelve of the seventy-one lessons observed was this method used. Teacher C has the highest percentage (35.7) for this method.

In the discussions in the classes attended by the observer the usual procedure was to ask for opinions about the problem to be discussed which usually resulted in a general 'pooling of ignorance', some of which was corrected by the teacher. Only on one or two occasions were the discussions commenced by the teacher offering a series of questions about the problem to be discussed, thus giving evidence of preparation on the part of the teacher.

With regard to the kinds of questions asked by the teachers, the greater percentage of each teacher's questions were testing questions.

Other differences and similarities are easily noted from the table, and if merely highest percentages are itemised it is noted that Teacher A has the highest percentage for the method of knowledge-through-study and the lowest for the discussion method; Teacher B has the lowest for visual aids method and for knowledge-through-study method; Teacher C has the highest rating for the oral method, highest for visual aids method, highest for the discussion method, highest for testing questions, lowest for training questions and nil for the method of knowledge-

through-study; Teacher D has the lowest for oral teaching, lowest for the questioning method and within this method has the highest percentage for training questions.

d. Pupil Activity. The kinds of pupil activity observed in the schools visited are listed in Table C.6 showing the number of times each was used by each teacher. In this summary the totals are given showing the times each activity was used altogether.

Drawing routes on duplicated maps.	2
Silent reading.	15
Answering questions for a reasonable time as an activity.	27
Writing notes.	29
Writing a composition.	9
Reading aloud around the class.	14
Discussion	8
Following the reading in Bible or books as the teacher read.	15
Bible searching for facts.	4
Total	123

e. The Morning Assembly. The place of the Morning Assembly in the Agreed Syllabuses was noted in this section, followed by the investigator's report of Assemblies attended. The pupils in School D wrote essays on this subject and from these it was possible to establish a pattern of pupil opinion. There was diversity of opinion regarding who should conduct the Assembly and concerning compulsory attendance, but a harmony of opinion regarding the desirability of having a brief Act of worship, the content of hymn, prayer and reading, the need for sincerity on the part of those who conduct the Act of Worship, the impropriety of including announcements and the undesirability of practising hymns in the Morning Assembly.

f. The Teacher of Scripture. Brief note was taken of previous research concerning School teachers and their special characteristics. This was followed by a discussion of the teacher's roles and particularly of the important contribution of the Scripture lesson asa means of building the child's positive self-picture. Pupils' statements were sorted into categories previously established, the greater number of these statements being in the values category and in the attitudes and interests category.

II. When consideration was given to comparisons between teachers, the significant differences were established between the teachers in Schools A and B, and those in schools C and D. These are included in table C.8 which brings together for comparative purposes the findings of tables C1 to C 7. For Table C 8 see page 244.

CUMULATIVE PERCENTAGES.

	Teachers			
	A	B	C	D
TYPE OF LESSON.				
Lesson to impart knowledge.	56.5	50.0	65.0	63.2
Lesson to give aesthetic enjoyment.	17.4	I0.0	.	I0.5
Lesson for revision.	26.1	40.0	35.0	26.3
LESSON COMMENCEMENTS.				
Pupils given something to look at	5.5	5.0	7.1	.
Given educational act to perform.	27.8	30.0	28.6	I0.5
Homework asked for.	.	15.0	14.3	5.3
Statement of what lesson was to be about.	27.8	25.0	14.3	I0.5
Instruction to 'get out' equipment.	38.9	25.0	35.7	73.7
TEACHING PROCEDURES.(usually more than one in each class.)				
Oral Teaching.	50.0	70.0	I00.0	47.8
Questioning method.	50.0	50.0	92.9	36.8
Visual aids method.	22.2	5.0	35.7	I0.5
Discussion method.	11.1	20.0	28.6	15.8
Knowledge-through-study method.	50.0	5.0	.	26.3
PUPIL-ACTIVITY. (Sometimes more than one activity in a class.)				
Drawing routes on duplicated maps.	11.1	.	.	.
Silent reading.	38.9	5.0	28.5	15.8
Answering questions (as activity)	44.4	30.0	50.0	31.6
Writing notes.	11.1	55.0	64.3	36.8
Writing a composition.	22.2	.	14.3	15.8
Reading aloud around the class.	16.7	5.0	42.9	21.0
Discussion.	5.5	15.0	14.3	I0.5
Following reading in books as teacher read.	.	25.0	50.0	15.8
Bible searching for facts.	.	.	28.5	.
N =Classes	18	20	14	19

Further reference will be made to this table after presentation of Part D, a and b.

TABLE C.8.

P A R T D

CHILDREN'S ATTITUDES AND PREFERENCES.

Section a. Attitude to Scripture as a school subject.

.....

PART D. CHILDREN'S ATTITUDES AND PREFERENCES.

Section a. ATTITUDE TO SCRIPTURE AS A SCHOOL SUBJECT.

Chapter 1. INTRODUCTION.

a. General Statement.
b. Definition of Attitude.
c. Some investigations in attitudes.
d. Some investigations in attitude to school subjects.
e. Some investigations in attitude to religion and religious subjects.

Chapter 2. CONSTRUCTION OF ATTITUDE SCALE.

a. The Measurement of attitude.
b. Collection and construction of preliminary statements.
c. The work of the judges.
d. Scale and Q-values.
e. The final scale.

Chapter 3. APPLICATION OF TEST AND ANALYSIS OF SCORES.

a. The Schools used.
b. Application of the Test.
c. The attitude scores.
d. Comments on scores.

Chapter 4. THE PUPILS' FURTHER COMMENTS.

a. Preliminary Statement.
b. Whether or not Scripture should be compulsory.
c. Whether or not Scripture should be examinable.
d. Understanding it gives of people of the past.
e. Need for modern translations of the Bible.
f. General Statements.

chapter 5. CONCLUDING STATEMENT.

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P A R T D. a.

Chapter 1. Introduction.

a. General Statement.

b. Definition of Attitude.

c. Some investigations in Attitudes.

d. Some investigations in attitude to school subjects.

e. Some investigations in attitude to religion and religious subjects.

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PART I (a) ATTITUDES TO SCRIPTURE AS A SCHOOL SUBJECT.

Ch.1. INTRODUCTION.

a. General Statement.

b. Definition of Attitude.

c. Some investigations in attitudes.

d. Some investigations in attitudes to school subjects.

e. Some investigations in attitudes to religion and religious education.

a. GENERAL STATEMENT.

One cannot help but be impressed by the huge mass of literature that has accumulated concerning the subject of attitude, a concept now so well and widely accepted on both sides of the Atlantic, though Allport[1] says it is the "keystone in the edifice of American Social Psychology". This Psychologist also points out that several writers,- namely, Bogardus, Thomas and Znaniecke, and Folsom[2-4]- define social psychology as a "scientific study of attitudes".

A brief history of the concept of attitude has been written by Allport[5] in which he indicates that one of the first to use this term in the technical sense was Herbert Spencer[6] who wrote in 1862, "arriving at correct judgments on disputed questions, much depends on the attitude of mind we preserve while listening to, or taking part in, the controversy: and

for the preservation of a right attitude it is needful that we should learn how true, and yet how untrue, are average human beliefs". On through the years, in the various fields in which it has appeared we find such sub-headings as, (i) Attitudes in Experimental Psychology, (ii) Psychoanalytic Influence and (iii) Attitudes in Sociology.

Six years after Spencer's book appeared Alexander Bain(7) wrote, "The forces of the mind may have got into a set track or attitude, opposing a certain resistance as when some one subject engrosses our attention, so that even during a break in the actual current of thoughts, other subjects are not entertained".

Three important facts are established in Allport's brief history of the concept of attitude, namely, that attitudes became fashionable after the breakdown of intellectualistic psychology, that the character of attitudes became more fully recognised under the influence of psychoanalytic theory, and that attitudes are considered as the concrete representations of culture as revealed in sociological writings.

The study of attitudes, says Lundberg(8) is important in three ways. First, from the standpoint of peaceful and successful living with people. Second, it is important

from the standpoint of social control to know the processes by which attitudes are built up. Third, to find out what population groups have common attitudes is necessary to define true social groups.

It would seem that the principal sources of data for the study of a person's attitudes would be:

a. Private papers of the person. Letters they had written, diaries they had prepared, and so on.

b. Oral interviews with the person, and perhaps with their relatives and friends.

c. Questionnaires filled in by the person.

Even so, one could not measure a person's attitudes at one age, and expect them to be exactly the same in a later test, particularly does this apply to adolescents. As pointed out by Fleming(9) it is during the period of adolescence that the child reaches out 'beyond the home'. Its "need for adventure carries with it the demand for a continuous enlargement of experience..... and wishes and attitudes alter with this developing". This writer further refers to these changes in attitudes which are part of adolescence, when she writes of the "changes in their wishes and consequent modifications in their attitudes".(10)

In an attempt to clarify the exact nature of attitudinal behaviour, La Piere(11) has devised the

following classification of all human behaviour into four groups: (1) Overt-symbolic, which includes the acts of speaking, writing and gesturing: (2) Overt-non-symbolic, which includes such directly significant acts as driving a car and closing a door: (3) Covert-symbolic, or what is commonly designated as thought: (4) Covert-nonsymbolic, or what is usually described as feelings, states and emotions.

L.W.Doob[12] writes as follows: "An ideally thorough analysis of an attitude requires knowledge of the following factors, if its behaviour and role in determining overt behaviour in various situations are to be understood: (1) Goal response, (2) Perception, (3) Afferent-habit strength, (4) Efferent-habit strength, (5) Drive strength, (6) Interaction, (7) Social significance.

It must be admitted, as Doob points out, that numerous writers in this field use many different terms, often interchangeably and sometimes somewhat loosely, and the reader is confronted with such words as attitude, wish, interest, trait, preference, sentiment, will, prejudice, bias, desire, opinion, disposition, goal, objective, motive, idea, ideal, emotion.

Various writers[a] have attempted to show how attitudes are formed and we may briefly refer to Professor Allport[13]

who has established that there are four common conditions for the formation and building up of personal attitudes. (1) Frequently our attitudes are ready-made, being the attitudes of others. (2) Sometimes because of some dramatic experience. (3) Often by the accumulation of experience, and (4) by a mechanism known as differentiation or individuation.

(a) as for example:

Murphy, G. Personality. 1947. P.279

Plant. T.S. Personality and the Culture Pattern. 1937. P.88

Murphy & Newcomb. Experimental Social Psychology. 1937. P.882.

Doob, L.W. The Behaviour of Attitudes, Psychological Review. No.54. 1947. P.135.

Horowitz. Development of Social Attitudes in Children. Sociometry No.1. 1937. P.301.

Breslaw. The Development of a Socio-economic Attitude. Archives of Psychology. No.226.,1938.

In the adoption of ready-made attitudes the individual is taking over the attitudes of those with whom he lives or associates, or those whom he admires and wishes to emulate. Many attitudes are adopted ready-made from relatives, particularly parents, from teachers, Club leaders, from business or school companions, or from Church authorities.

The way a dramatic experience helps to form and sometimes change attitudes can frequently be illustrated by the change in attitudes occasioned by some death in the family, or a prolonged illness, or sudden prosperity, or sudden poverty, and other emotion-stirring experiences.

Allport says that attitudes are built up through the accumulation of experience and that this is one of the chief ways. It is not the isolated experience that forms an attitude but our attitudes are formed and developed "in relation to any stimulus object or situation with which we come into contact repeatedly"(14)

The fourth of Allport's common conditions for the formation of attitudes is the important mechanism known as differentiation or individuation, so named by such investigators as Holt, Lewin, Ogden and others.(b) According to this theory the infant in the beginning has two non-

specific attitudes, called, approaching and avoiding. In the words of Murphy[15] the earliest attitudes are "acceptance and rejection, which in their effective form we may call attitudes of outgoingness and repugnance". Wide generalisation occurs and proceeds until differentiation is forced upon the individual: and in the process of time the individual achieves "states of readiness to be motivated".[16]

The effect of attitudes on transfer of training has been investigated by a number of psychologists, and reference to one investigation is made here. In an experiment to determine the variations in the amount of transfer depending upon readiness to act as built up by suggestion, Dorsey and Hopkins[17] investigated a large number of students who were divided into 3 sections, so that a study was made of 3 factors to be transferred (a) Method of study, (b) Skill in manipulation of special elements, and (c) Knowledge of Latin.

(b) Holt,E.B. - Animal Drive and the learning Process. New York. Holt. 1931.
Lewin,K. - Dynamic Theory of Personality. New York. McGraw-Hill. 1935.
Ogden,R.M. - Psychology and Education. New York. Harcourt-Brace.1926.
Pratt,K.C.,Nelson,A.K. & Sun,K.H. - The Behaviour of the Newborn Infant.- Ohio State Univ. Contrip. Psychol. No.10.1930.

From the facts provided by the tests the investigators concluded that (1) attitude causes individuals to vary in amount of transfer not only in the group to which they belong, but also in comparison with individuals with whom they had been paired, and (2) attitude affects transfer differently for the same individuals under varying conditions.

That the study of attitudes has become a permanent part of social psychology seems to be a forgone conclusion. Doob[18] said it would be "socially useless" to propose that this concept be dropped from social science. He says that the concept of attitude does fulfil a valuable function by virtue of the fact that it inspires some very useful investigations to be conducted, and that, although the term does not belong to a set of systematic theories that could be called Science, it does reveal "polysyllabic commonsense". On this question Allport[19] says "Whether the concept is being overworked to such an extent that it will be discarded along with the past shibbaleths of social science remains to be seen. It seems more probable that the ever increasing number of critical and analytical studies will somehow succeed in refining and preserving it".

Ten years after Allport wrote the above prophecy we find there has been a considerable increase in the number of

investigations attempted and the status of the concept has been raised. "At the adolescent stages" writes C.M.Fleming,(20) more emphasis on objective assessment of abilities, attitudes and values...." would be desirable.

It seems to have been proved conclusively that the study and measurement of attitudes of schoolchildren, does throw light on many school problems on teacher-pupil relationship, on the manner and degree of the child's adjustment to the routine and discipline of the school, as well as on the workings of his mind, on his likes and dislikes, preferences and complexes. This student believes that there is room for yet one more piece of research in this field.

b. DEFINITION OF ATTITUDES.

To gather some definitions of attitude, it was soon apparent that one would need to read only a limited amount of the vast amount of related literature in this field in order to obtain a veritable galaxy of meanings of the word attitude. The Oxford Concise Dictionary says "Disposition of figure, posture of the body; settled behaviour, as indicating opinion, settled mode of thinking: Latin, aptitudinem (aptus, fit). From this definition we

passed on to the more or less complex definitions of the writers in psychology.

In assembling this group of definitions an attempt has been made to record them in chronological order, so that the developments and improvements (if any) may be obvious at a glance.

1901. Commencing then with Baldwin(21a) in his Dictionary we have, an attitude is "readiness for attention or action of a definite sort".

1918. Thomas and Znaniecki(21b) defined attitude thus: "By attitude we understand a process of individual consciousness which determines real or possible activity of the individual counterpart of the social value:activity, in whatever form, is the bond between them".

1922. H.C. Warren(21c)- "When a certain type of experience is constantly repeated, a change of set is brought about which affects many central neurons, and tends to spread over other parts of the central nervous system. These changes in the general set of the central nervous system temper the process of reception.... In terms of the subjective mental life these general sets are called attitudes".

1924. F.H.Allport(21d)- "The attitude, or preparation

in advance of the actual response, constitutes an important determinant of the ensuing social behaviour. Such neural settings, with their accompanying consciousness, are numerous and significant in social life".

1927. Symonds[22] ascribes seven different meanings to the term as found in the educational and psychological textbooks, namely, (1) Organic drives, purposes, motives: (2) muscular set or adjustment: (3) generalised conduct: (4) neural set or readiness to make certain reactions: (5) emotional concomitant of action: (6) feeling of comitant of action: (7) verbal responses indicating liking or disliking, acceptance or rejection. It is no wonder that he advocates the abandonment of the term because of this great variation in usage.

1928. E.T.Chave.[23]- "An attitude is a complex of feelings, desires, fears, convictions, prejudices or other tendencies that have given a set or readiness to act to a person because of varied experiences."

1928.Thurstone & Chave.[24]- "The concept of attitude will be used here to denote the sum total of a man's inclinations and feelings, prejudice or bias, preconceived notions, fears, ideas, threats and convictions about any specific topic".

1929.B.C.Ewer.(25)- "Attitudes are modes of emotional regard for objects, and motor 'sets' or slight, tentative reactions towards them".

1929.G.W.Allport.(26) "An attitude is a disposition to act which is built up by the integration of numerous specific responses of a similar type, but which exists as a general neural 'set', and when activated by a specific stimulus results in behaviour that is more obviously a function of a disposition than of the activating stimulus." The important thing to note about this definition is that it considers attitudes as broad, general determinants of behaviour.

1929. W.Kohler.(27) - "From the point of view of Gestalt psychology a change of attitude involves a definite physiological stress exerted upon a sensory field by processes originating in other parts of the nervous system".

1931. G.Murphy and L.B. Murphy.(29)- "We shall regard attitudes here as verbalised or verbalizable tendencies, dispositions, adjustments towards certain acts. They relate not to the past or even primarily to the present, but as a rule, to the future. Sometimes, of course, it is a hypothetical future..... The attitude is primarily a way of being 'set' toward or against things".

1931. E.T. Krueger and W.C. Reckless.[30] - "An attitude, roughly, is a residuum of experience, by which further activity is conditioned and controlled.... We may think of attitudes as acquired tendencies to act in specific ways toward objects".

1931. E.S.Bogardus.[31] -"An attitude is a tendency to act toward or against something in the environment which becomes thereby a positive or negative value".

1932. Writing a thesis about the technique of measuring attitudes, Rensis Likert[32] expounded a definition slightly more full than those already recorded, when he stated; "If an attitude be defined by the social psychologist as a tendency toward a particular response in a particular situation, it is clear that a number of definable attitudes existing in a given person at a given time will depend upon the range of stimuli to which he is subjected".

1933. D.D.Droba.[33] expressed his definition in terms of 'mental disposition' and an 'object'. "An attitude is a mental disposition of the human individual to act for or against a definite object".

1934. Coming now to another, and later, Dictionary of Psychology [34] one finds a four-fold meaning given to the word attitude.

1. A stabilized set or disposition; 2. An abbreviated but comprehensive experience; 2. A specific mental disposition toward an incoming experience, whereby that experience is modified, or, a condition of readiness for a certain type of activity; 4. the established tendency to renew neural functions, especially those within the brain.

1934. H.Cantril.[35] ".... a more or less permanently enduring state of readiness of mental organisation which predisposes an individual to react in a characteristic way to any object or situation with which it is related".

1934. J.J.B.Morgan.[36]- "Attitudes are literally mental postures, guides for conduct to which each new experience is referred before a response is made."

1935. A much more explicit interpretation of attitude is given by G.W.Allport[37] in his article in the Handbook of Social Psychology, where he wrote: "An attitude is a mental and neural state of readiness, organised through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related".

1939. A concise and somewhat terse definition is that expressed by L.W. Ferguson[38], as follows: "An attitude may be defined as the acceptance value of a belief".

1942. G.A.Lundberg.[39]- "The behaviour which we define as attitudinal.... is a certain observable 'set' of the organism or a reaction tendency preparatory to, and indicative of, more complete adjustment..... it includes all the neural and other physiological correlates,commonly designated by such terms as 'inclinations, feelings, prejudice, bias, notions, ideas, fears, threats and convictions'"

1942. Yet another shade of colour is added to the patchwork picture of definitions of attitude. This writer, W.M.Fuson,[40]defines an attitude as the probability of occurence of a defined behaviour in a defined situation.

1946. "unfortunately, the term attitude has both a broad and a narrow meaning", said Kimbell Young,[41]as he endeavoured to define the term attitude. "It was first used in rather a narrow sense to mean, a motor-mental predisposition to action. Later it was used in a somewhat broader sense to mean specific or general reaction tendencies... Some have used it to mean the whole baggage of life.... We shall use the term in the narrower and stricter sense to mean a tendency to action. An attitude is essentially a form of anticipatory response, a beginning of action which is not necessarily completed".

1947. L.W.Doob.[42] - "Attitude is defined as an implicit, drive-producing response considered socially significant in the individual's society".

1948. Norman Munn,[43] in his volume of Psychology, which has been a standard work for 10 years, says of attitudes, that they are "our tendencies to respond positively or negatively to objects, situations, persons or ideas....."

For Doob[44] writing in the same year as Munn, an attitude refers to an implicit response that is both anticipatory and mediating in reference to patterns of overt responses, that is evoked by a variety of stimulus patterns and that is considered socially significant in the individual's society.

1948. D.Krech and R.S.Crutchfield[45] view an attitude as "an enduring organisation of motivational, emotional, perceptual, and cognitive processes with respect to some aspect of the individual's world".

1950. D.T.Campbell,[46] in a research report in the Psychological Bulletin, suggests that a social attitude is evidenced in consistency in response to social situations.

1954. It is interesting to note the definition

expressed by G.W.Allport,[47] particularly to view it side by side with his definition of 1935, recorded earlier in this section.

He says, "In recent years it is uncommon to find explicit labeling of an attitude as either 'mental' or 'motor'. Such a practice smacks of body-mind dualism, and if therefore distasteful to contemporary psychologists. In nearly all cases today the term appears without a qualifying adjective and implicitly retains both its original meanings: a mental aptness and a motor-set. Attitude connotes a neuropsychic state of readiness for mental and physical activity".

Writing in 1935 Allport[48] points to the fact that the word attitude comes from the same Latin stem, aptus, and connotes a mental state of readiness. He says that the first meaning is clearly preserved in modern psychology in what are sometimes called 'mental attitudes' and the OTHER meaning is referred to often as "motor attitudes".

In 1954 we have the definition expressed by B.F. Green [49]: "Many definitions of social attitudes have been proposed. Those definitions seem to have a common theme that suggest$ the manner in which attitude may be viewed as a latent variable. This theme is the concept of attitude as a consistency among responses to a specified

set of stimuli or social objects".

In the same year Cronback[50] wrote, "An attitude is defined as the meanings that one associates with a certain object (or idea) and which influences his acceptance of it".

1955. One of the most acceptable definitions is the one proposed by F.Freeman.[51] "An attitude is a dispositional readiness to respond to certain situations, persons, objects or ideas in a consistent manner which has been learned and has become one's typical mode of response. An attitude has a well-defined object or reference."

It would seem clear that the one common factor in these varied definitions is that an attitude is a state of readiness to give some sort of verbal or physical expression or reaction to one's inner feelings concerning a certain subject or person, and indeed the word 'readiness' occurs quite frequently, as for example, "Readiness to act in one way or another"[52] and "Attitudes are states of readiness to be motivated".[53]

c. SOME INVESTIGATIONS IN ATTITUDES.

This is, undoubtedly, a popular field. When one attempts to read the related literature and research reports one is faced with the need of being selective, for research

studies in attitudes cover a wide and varied field. An attempt has been made to make a rough classification of work done by some of the investigators in this area, but a few only could be chosen from the tremendous volume of reports.

1. Vocational Attitudes.

Interest studied quantitatively(54). The measurement of interests in vocational selection.(55) Interest analysis of Personnel Managers.(56) Occupational attitudes of Orientals in Hawaii.(57) The measurement of Interest differences between students of engineering and agriculture.(58) The Analytical study of the student personnel problem.(59) Social distance between occupations.(60)

2. Attitude to War.

Many investigations have been conducted under this heading as is evidenced by such titles as: Some factors related to Attitude toward war 1938(61), Attitudes toward the British, Churchill and the war effort(62), A study of boy attitudes toward participation in the war effort(63), a study of attitude towards war of a group of secondary school children aged 14-15(64), Evaluation of scores of the High School pupils on Droba-Thurstone attitude-toward-war scale(65), Attitudes toward the war and peace in a midwestern

Agricultural country(66), Concordance in change of attitude with references to war and capital punishment(67), The construction of a scale for measuring attitude toward militarism-pacifism(68), The attitudes of college students toward war and the Germans before and during the Second World War(69), Attitudes toward defensive, co-operative and aggressive war(70), A critical examination of the measurement of attitude toward war(71), The attitude of college students toward war(72), The measuring of attitudes toward war and the galvanic skin reflex(73), Attitudes of civilian females toward war as developed and held during peace and during war(74).

3. Attitudes to Peoples.

Attitudes toward Soviet Russia(75), A study of the attitudes of some children of Japanese descent toward the Chinese and Japanese(76), The effect of attitude toward Russia on logical reasoning(77), Standardisation of a race attitude test for Negro youth(78), Attitudes of students toward the Japanese(79), The development of attitude toward the Negro(80), and a multiple scale of attitudes toward the British(81), Race attitudes in children(82), Sex differences in Racial attitudes(83), Race friendliness and Social Distance(84), American attitudes

toward Filipinos.[85] Immigration and Race attitudes.[86] Race Prejudice: France and England.[87] A study of prejudice and convention.[88] Personality tests: white and negro adolescents.[89] Students and Race feeling.[90] Attitudes toward Negroes, Jews and Orientals.[91] The Polish Peasant in America.[92] Newspaper advertisements and Negro culture.[93] Some compensatory mechanisms of the Negro.[94]

4. Religious Attitudes. These are dealt with in Section e. of this Introductory chapter.

5. Attitude to or of women.

A study of the components of adolescent attitudes concerning the role of women.[95] Attitudes about women in government positions.[96] Changes in general attitudes of women students during four years in college.[97] Attitudes of North Carolina College students (women) toward the Negro [98] Comparison of the attitude of college men with the attitudes of college women in regard to fellowship behaviour.[99]

6. Attitudes concerning parents and children.

Parental attitudes of farm, town and city parents in relation to certain personality adjustments in their children.[100] Some significant correlates of love and family attitudes and behaviour.[101] The relation between attitudes and a projected thema of frustration by parents.[102] Attitude inter-relationships of youth, their parents and their teacher.[103]

Some changes in attitudes resulting from a preparental education programme.[104] Measuring children's attitude toward their parents.[105] The only child.[106] Undergraduate attitudes toward marriage and children.[107] Pupil-teacher relationships.[108] Parent child intimacy.[109] The Problem child at home.[110] Other people's daughters.[111] The family and the person.[112] A study of personality in Pre-school Groups.[113] The elimination of children's fears.[114] Changing the child's behaviour by indirect methods.[115] Changing the child's behaviour by direct methods.[116]

7. Attitudes to School Subjects. See Section d. of this Introductory chapter.

8. Social Attitudes.

There is a considerable volume of research reports in this field and the few listed here represent a mere trickle of a great stream. The Indirect Assessment of Social Attitudes.[117] The relation between social attitudes and characteristics of personality.[118] Some background correlates of personality and social attitudes.[119] Social crisis and social attitude toward relief.[120] The assessment of social attitudes in school children.[121] Primary social attitudes.[122] The nature of attitude distributions and their relation to social adjustments.[123] A factorial isolation of

two social attitudes[124]. Studies of social intolerance: related social studies[125]. General social attitudes[126]. What schools can do to improve social attitudes[127]. The measurement of social attitudes in college students[128]. An experimental study of social attitudes[129]. A factorial study of social attitudes[130]. The measurement of social attitudes[131]. Scale for the measurement of social attitudes[132].

9. School Life Patterns.

There are many studies to do with attitudes related to some aspect of school life and a few of these are grouped here. An experimental study of children's attitude to school in Auckland[133]. Attitudes of undergraduate students[134]. Changing the attitude of teachers[135]. The study of students' attitudes[136]. Schooling and the development of interests and attitudes[137]. Attitudes of college students and the changes in such attitudes during four years of college[138]. Certain factors related to liberal and conservative attitudes of college students[139]. Attitude and education[140]. Attitude difference between college classes[141]. The attitude of High School pupils toward various methods of discipline[141]. Student attitudes about participation in classroom guides[143]. Attitudes of University students toward cheating[144]. Relative influence of commercial and

liberal arts curricula upon changes in students' attitudes.[145] Changes in attitudes in a group of college students during their college course and after graduation.[146] Do High Schools change attitudes?[147] A study of attitudes of teachers in England toward their course of training.[148] An investigation into the interests and personal attitudes of adolescents educated in schools organised according to the Dalton plan.[149] The attitude of backward adolescents towards their school life and work.[150] Co-education: a statistical enquiry into the attitude of teachers towards co-education....[151] A study of the attitude of women students, teachers and former teachers toward teaching as a career.[152] A study of the attitudes of Secondary School teachers towards co-education, differentiation of curriculum and sex teaching.[153] Testing the social attitudes of children in the Government schools in Russia.[154]

10. Political Attitudes.

Quantitative methods in Politics.[155] The newspaper and public opinion.[156] The measurement of typical opinion in a certain group.[157] The Theory of Political Propaganda.[158] The composition of political attitudes.[159] Innate factors in radicalism and conservatism.[160]

11. Recreational attitudes.

The avocations of one hundred college freshmen.[161] Influence of the motion picture on attitudes.[162] Social attitudes of athletes.[163] A study of mental and social attitudes in the free-play of pre-school children.[164] The play behaviour of fifty gifted children.[165]

12. Attitudes of Delinquents.

The individual delinquent.[166] The incidence of undesirable behaviour in Public School children.[167] An attempted study of emotional tendencies in criminals.[168] Case studies.[169]

13. Miscellaneous.

A measure of social opinions of students.[170] Studies in deceit.[171] A study of personal and social traits in relation to High School teaching.[172] Studies in service and self-control.[173] Testing the knowledge of right and wrong.[174] Attitudes towards old people.[175] The effect of family environment on attitudes toward old people and the older worker.[176]

d. Some investigations in attitudes to School Subjects.

Measuring the attitudes of school pupils towards their school subjects has been the theme of a large number of

worthwhile studies and investigations. R.M.Bateman[177] attempted to ascertain the relationship between attitudes toward school subjects and certain other variables, and A.Hashin[178] studied the general pattern of attitudes toward certain school subjects.

Some investigations have attempted to establish the degree of popularity of school subjects as, for example, in 1934 R.A.Pritchard[179] made an investigation regarding the relative popularity of secondary school subjects at various ages. In all 8,273 replies were received, and these were analysed according to the individual voting and the reasons given for liking and disliking a choice of any school subject.

In his investigation D.Jordan[180] attempted to adopt for educational purposes the psycho-physical method of measuring attitude used by Thurstone and Chave, and to ascertain the measure of correlation between attitude and attainment in five school subjects. The results suggest that the testing of attitude may prove valuable for estimating the relative validity of different teaching methods.

Other investigators have directed their attention and efforts to measuring attitude to one particular subject,

for example, attitude to mathematics, poetry, English prose, Latin, Geography, and so on.

a. Mathematics. An experiment by A.M.Khan[181] was an attempt to measure and to modify attitudes of children towards school mathematics. The investigation was carried out in the Third Forms of two County Schools, and was spread over two months.

In addition to the experimental work of modification, additional work was carried out, namely, the relative popularity of fourteen school subjects before and after this attempt at modification was judged by the method of paired comparisons, the correlation between attitude and attainment was calculated and the findings of the attitude test were validated against the students' self ratings and the teachers' ratings of the attitudes of the students, and an attempt was made to find out whether or not endorsing only one statement gave dependable results.

The thesis written by V.H.Bhanot[182] describes an attempt to measure the attitude of some school children towards school mathematics. A questionnaire embodying eight main evocative values of school children (creative, social, aesthetic, scientific, humanistic, activity, utilitarian and vocational values) was devised, referring

to semi-definite situations into which children could readily project themselves. The experiment was carried out in two County schools on 63 boys and 35 girls, and after considering whether the groups differed from each other in a statistically significant manner or not the pupil population was regarded as one for certain purposes of analysis, and the conclusions based thereon.

b. Poetry. In 1953 H.H.Mosher(183) prepared a thesis on the subject of attitudes towards Poetry, and reported in the English Journal. In the same year W.J.Walsh(184) made a study of this subject for a London degree thesis. This enquiry considered whether such an attitude is possible and measurable; a test was constructed and used in three main experiments to assess and modily the attitude to poetry of pupils in Grammar Schools. In addition to the assessment and modification of attitude to poetry, consideration was given to other related topics, namely, (a) the comparison of attitude of similar age groups of boys and girls, and of modern school and grammar school pupils, (b) the relation between intelligence and attitude to poetry, between attitude to poetry and attainment in English. In a study of children's appreciation of poems, Feasey(185) set out to gain some light on the

attitudes which children adopt to the poems they study at school. 550 children took part in the experiment. It was found that the teacher plays a large part in determining which attitude a child shall adopt towards the poem being studied, and that she or he should consider carefully what is the most desirable attitude for the child, what attitude approaches the truly aesthetic, one that shows real poetic appreciation.

In another investigation(186) into children's preferences for different kinds of poetry, twentyfive lyrical poems, divided into five groups, were selected. The five groups were differentiated according to subject matter thus:

1. Exciting narrative. 2. Humour. 3. Description. 4. Love. 5. The Supernatural.

The most important findings were that 96% of the children tested said they liked poetry. The poems best known to them were descriptive poems, but they preferred humorous, exciting narrative and supernatural poems almost almost equally, but probably in that order.

In a research report concerning boys' attitude to poetry R.J.Harris(187) described an attempt to investigate the attitude to poetry of boys of three London Grammar Schools, and to test the suggestion that there is a change

in attitude to poetry, from an enthusiastic attitude in the first school year to one of closed indifference in the fifth year.

In the conclusions the investigator states that there is this change in attitude between the ages of eleven and fifteen, the change being ascribed to such factors as a reaction against the greater emotional and intellectual challenge of adult poetry, the pressure of coming examinations, anxiety about the coming end-of-school and a freedom to adopt a more openly critical attitude.

In his summary the writer was able to give data on such relevant sections as, (a) variation of attitude between schools: (b) quality of attitude-changes: (c) other factors affecting attitude: (d) selection of poems, and (e) stability of content of attitude.

c. English Prose. In the thesis written by F.S.Whitehead(188) there is an account of his investigation into the attitudes of certain children to works of English prose fiction commonly used in schools. An attitude-scale was constructed by the method of equal-appearing intervals, and responses obtained from over 2,000 children from fourteen Grammar Schools relating to twelve selected novels.

For ten of the twelve books it proved possible to deduce a general level of attitude as far as class reading was concerned. In an effort to interpret the data the investigator made an attempt to understand the trends underlying the choices so as to account for the differences in popularity. Nine expert judges ranked the books for each of the five qualities which have been said to influence children's attitude to novels. The judges' rankings were compared with the children's order of preference to discover which qualities correlated most highly with the children's actual preferences.

d. Latin. The attitude of girls who had completed two years' study of Latin at Secondary Grammar Schools was investigated by P.E. Winter in 1950.(189) The enquiry was carried out in two parts, firstly by interview and secondly by questionnaires.

The investigator found that, (a) Hostility to Latin is widespread and is associated with the difficulty of the language, a feeling of its uselessness and hostility on the part of parents: (b)Approval of Latin is associated with ability to do it, interest in the past, awareness of the connection of Latin with other languages and a favourable attitude on the part ofthe parents. (c) There is a general

desire to learn more of Roman life in addition to the Latin language, and (d) The Theory of Latin as a valuable instrument of formal training appeared surprising to many children.

e. Geography. This subject has been investigated by a number of research workers and one finds references in the Journal of Geography to such investigators as H.Vent(190), and one finds a number of theses in the University of London Library, four of which are mentioned here.

J.L.Oliver(191) examined the educational aspect of out-door work in Geography and measured the assumption that such work improves the students' attitude and attainment. The experiment was carried out with 108 students at a Training College, of whom half made a series of outdoor Geographical studies and the other half worked at their subject in the college. The investigator gives the results of comprehension tests and results of the questionnaires, as well as descriptions of country excursions, and the results of verbal, map, picture and intelligence tests.

In 1948 D.B.Bartlett(192) investigated attitudes towards Geography in Grammar Schools and in the course of this he surveyed the content of the subject as well as the methods of teaching, and finally attempted some measurement

of attitudes to both content and methods of teaching.

The most important of the results of this investigation may be summarised as follows: a.Geography is popular. b.The pupils are more excited by methods of teaching than by content. c.Differences of age and sex have an important effect on the attitudes of the pupils, and that content needs to be different for each sex. d. Practical methods of learning Geography are more liked by Grammar School pupils than by pupils in a Secondary Modern School.

Smyth's[193] study was yet another attempt to analyse children's interest in Geography as taught in school, and an effort was made to assess to what degree various subjects and methods influence liking for the subject. The effect of age as a factor in influencing liking for Geography was also studied. Finally the findings of the investigations were related to present-day problems in education.

e. <u>Some investigations in attitudes to Religion and Religious Education.</u>

In Section c. of this introductory chapter there is a brief list of some attitude investigations in

general, and in section d. there is a brief outline of investigations in attitudes to school subjects other than Scripture. In this section the survey is narrowed down a little further to a review of some investigations in attitudes to religious subjects, though it must be confessed that the investigator could not find a report of another investigation in attitude to Scripture as a School subject.

Other aspects of attitude to religion and religious education or practices have been covered in many reported investigations(194-205) and in addition to listing these, brief abstracts of a few others are given in this section.

In a series of investigations of the effect of majority or expert opinion upon attitudes, Burt and Falkenberg(206) extended the problem to religious attitudes to determine if majority and expert suggestions were effective in that field. An attitude scale of seven categories of religious attitude was administered twice to a sample of Church people. The results showed that contrary to other experiments, majority suggestion in general was no more potent than expert, proving that it is possible that the expert in the religious field carries comparatively more weight than the expert in other fields

such as economics, politics or education.

In 1948 C.W.Telford[207] conducted an investigation to discover the religious attitudes of members of the Latter Day Saints Church as compared with those of other religious affiliations in the State of Utah, and also to investigate the religious attitudes of veterans as compared with non-veterans. The chief results were that the Latter Day Saints students are more favourable toward the church than any other denominational group: females are more favourable than males: non-veterans are more favourable toward the church than veterans.

In an investigation showing the relationships between the two primary social attitudes, Religionism and Humanitarianism, Ferguson[208] provided information which conceivably would make the interpretation of these primary attitude scores more meaningful than would otherwise be possible. To do this he examined their relationships to a number of socio-psychological variables. Three of the variables most significantly related to the primary attitude scores are sex, college or university attended, and religious faith of self and father.

We shall now look at the interesting study made by Vinacke, Eindhoven and Engle[209] of religious attitudes

of students at the University of Hawaii. These investigators were inspired by a previous investigation made by Allport, Gillespie and Young in 1948[210], and designed this investigation so that comparisons could be made, if desired, with the findings of the above-named.

They followed the questionnaire method and the subjects were 577 men and women students. Tables and graphs are presented in each section of the enquiry, and the conclusions cover the following points: (a) The majority express a need for some form of religious orientation. (b) Majority say religion has had a strong influence in their upbringing. (c)Students considered their mother's faith to be stronger that their father's. (d) A majority report some sort of religious awakening at about 16 years, and it is usually gradual in nature rather than a sudden conversion. (e) The majority believe in a Deity, and that Christ is divine. (f)About three out of ten believe in personal immortality, and fewer than one out of ten disbelieve in immortality - the rest have modified views. (g) The majority believe in religion in general that it should be regarded as a natural human function. (h) Veterans considerably more often reported that war experience made them more religious and interested in religious problems: (i) The conflict between

religion and science is regarded somewhat seriously: (j)Women are more religious than men. (k) Students from homes of mixed religions have great need for religious orientation.

The investigators feel that a person's religious convictions and practices are determined not by background but by religious preference.

The findings of Rusk's book (211) show that an adjustment of science and religion is possible; that man as a spiritual being is capable of sharing common ideas and ideals; that each individual soul, and each soul and body, is fundamentally an intimate organism related to its past and learning from it: that each organism is subject to disruption in its endeavour to deal logically with a complex world, is liable to be involved in extremes and error, yet capable of re-establishing its integrity.

The findings deal with man's present experience of mind-body-world, but they give scientific evidence for a non-sensuous world in which in some sense is man's destiny.

F.E.Moreton(212) in 1944 put out 1,400 questionnaires concerning attitude to religion, and from the 414 replies received was able to record certain worthwhile results.

The questionnaires asked for information regarding age, sex, occupation, kind of school attended, church attendance habits, denomination, age stopped attending church, reason, and whether the testee favoured denominational teaching in schools, teachings in many religions or no religious teaching at all.

Specific details are given regarding the replies, showing that the general tendency is moderately favourable to religion. With regard to the kind of religion advocated, 14% thought that children should receive no religious teaching at all, 37% that children should receive undenominational religious teaching, 39% advocate the teaching of several religions and 8% favour denominational teaching.

The commonest age period for discontinuing Church attendance for both sexes was 15 - 19; and the common reasons were: loss of faith, loss of interest, lack of reality in worship, dissatisfaction with religious people, too much religion at school, home duties.

The following points arose out of this enquiry: (a) There is a demand for religious education in schools: (b)The majority favour undenominational teaching: (c) Most adults who gave up Church attendance did so because of 'lack of faith': (d) The schools have a measure of success

in their religious teaching: (e) the importance is stressed of obtaining teachers of scripture who have the right kind of character and training: (f) There is little belief in the inspiration of the Bible: (g) There is strong approval of the suggestion to teach comparative religion in schools.

In the investigation made by Kuhlen & Arnold(213) five hundred and forty-seven children and adolescents, in three groups which averaged 12, 15 & 18 years of age, responded to a questionnaire which listed 52 statements representing various religious beliefs and 18 problems dealing with religious issues. Many significant differences appeared in religious beliefs when twelve year-olds and eighteen year-olds were compared. A greater tolerance with respect to religious beliefs and practice, a discarding of a number of specific beliefs and increased 'wondering about' statements regarding the hereafter (death, heaven, hell) constituted the major trends. An analysis of responses of 'wondering about' particular beliefs and 'problems' did not substantiate the commonly accepted hypothesis that adolescence is a period of generally increased religious doubts and problems. Catholics 'wondered about fewer beliefs and checked fewer problems than did non-Catholics.

In order to determine the attitudes of students in a large university toward God and the Church, A.R. Gilliland[214] distributed four of the Thurstone attitude scales to about 350 University students. The scales used were, Attitude toward God - the Reality of God, Forms A and B: Attitude toward God - Influence and conduct, Form C: and Attitude toward the Church.

The investigator summarised the results as follows: (a) That very few university students are atheistic: (b) On the average the ideas of college students concerning God do not have a great influence on their conduct. (c) In general university students are not unfavourable toward the Church: (d) There is relatively little difference between the religious attitudes of university men and women: (e) There is little change in attitude toward God or the Church during the four years in university: (f) Denominational college students have a more favourable attitude by about three-fourths of a sigma than university students.

Scripts from 200 listening Grammar Schools, reports of meetings, of teachers, weekly card reports from listening schools, and approximately two hundred papers from members of Sixth Forms in thirteen schools provided material for a report by R.C.Walton.[215]

He says that many aspects of the attitude of boys and girls to religion, as revealed in these scripts, are familiar ones to many Sixth form teachers of divinity. There is for instance, "the criticism that the Christian case is unacceptable because it cannot offer proof: the demand that other religions as well as Christianity be investigated: the suspicion that the listener is being 'got at' and his defences broken down when a Christian speaks of his faith, and the resistance to anything which can be labelled dogmatism". This writer says further that the variety of Sixth Form attitudes is quite bewildering. There is a shift from scepticism and rationalism, and an absence of marxism.

The thesis by William Glassey(216) is reviewed in the British Journal of Educational Psychology, and the part that is interesting to the writer is the section dealing with attitude to religion. This investigator found that as a child moves up the school the attitude expressed toward religion becomes less favourable, and the attitude of girls is decidedly more favourable than that of the boys.

In the foreword to his thesis Daines(217) stated that it was his intention to test the hypothesis that there was

a marked apathy to religion in the adolescent period, and if there was this apathy, to establish the extent of it, whether it is a superficial reaction or a fundamental, the causes of the change, the religious emotional condition of the adolescent and the effect of aesthetic experience upon it.

Approximately two thousand boys and girls of different schools were tested.

On page 207 he stated that the first stage of his enquiry revealed that there was very little antipathy toward religion. The results showed a variation of 21% in the positive attitude toward religion as between girls and boys, and a variation of 11% in the negative categories. "Since the means in both cases vary only 1% the conclusion that girls are more religious than boys can hardly be resisted".

Daines found that there were no variations of a significant nature with regard to the age groupings, and that therefore there was no "marked change in religious attitude due to maturation". (p.209)

With regard to Church going this investigator found that 10% more adolescent girls go to church often than boys, that amongst both boys and girls there is a very high percentage who go to church occasionally, and that the never-

go percentage is roughly the same for both sexes.(p.209)

"Our results indicate that in religious things there is a remarkable constancy in attitude that is not affected either by age, school or area". (p.212)

It would be impossible to summarise Needham's[218] thesis in a few sentences. A brief outline of his chapter headings will give some idea of the content of this document. Following the introduction in chapter one we have the undermentioned outline.

ch.2. Security and adventure.

Time and the modern man. Different views of reality, moral implications of the Christian view, objectivity of ethics, ethics and art.

ch.3. Authority and Freedom.

The nature of authority. The nature of freedom. The function of discipline. Dependence - independence.

ch.4. Conflict and Harmony.

The nature and function of conflict. The nature of harmony. Discipleship and the whole life.

ch.5. Citizenship and the Transcendant.

Education and social living. Social considerations. Free citizenship.

The information for Hargrett's[218a] study was obtained by the questionnaire method and represents the attitude of students of Savannah State College toward religion.

The purposes of the study were to ascertain whether those students felt the need for religion, how firm were their beliefs, did their beliefs embarrass them, did they agree about the alleged quarrel between religion and science, what they thought of church activities, their views of God, immortality and the practice of religion. The investigator also endeavoured to discover, if any, the relations of religion and academic activities and abilities.

The following conclusions were reached:

1. The students were fairly religious, the students of English, mathematics and chemistry appeared a little more so than others. Scholastic averages had little relation to the need for religion.
2. The majority of students felt that they were about average when their religious needs and sentiments were compared with others. Some who had experienced crisis awareness felt themselves stronger than average.
3. There did not appear to be any embarrassment regarding religion, and the religious students did not feel themselves to be marked.
4. With regard to length of church service the degree of

influence appeared to have been closely related, and the model expression of all students was for fifteen-minute sermons.

5. The students also wanted practical sermons. The larger per cent who desired practical messages the higher the scholastic average. More older students than younger desired philosophical sermons.
6. There was a definite relationship between the degree of influence in upbringing and church attendance, and the more intense the degree of influence in upbringing the more often the student felt dependent upon God.
7. With regard to religion and science the majority of students felt they supported each other.
8. 79% were theistic in their views, 6% agnostic, 2% atheistic, and 13% had no opinions. It was noticed that fewer philosophical-course students held theistic views than those in other subjects. Many science students had no opinions concerning God.(Journal of Negro Education 20. No.2.1951)

The writer has not been able to find as many reports of investigations concerning Religious instruction in schools as had been desired, but in the opinion of the

writer, future years will show an increase in investigations in this field as educators become more keenly aware of the implications and value of Scripture as a school subject.

Braley and Petitpiere(219) made an investigation which is reported in their book The State and Religious Education. It is the opinion of authors of this book that, on the whole, the teaching of religious knowledge is unsatisfactory. They base this opinion on the investigation they made among 139 men students of Bede College, Durham. These young men represented 64 schools.

The questionnaire given to them required information in response to questions:

1. Was Scripture taught at all?
2. Did the pupils take Scripture in the public examination?
3. Which parts of the Bible were studied?
4. How much time was given to Scripture?
5. Who taught Scripture lessons?
6. What was the general impression obtained of the Scripture teaching?

The authors reveal that the importance of the Scripture lesson declined in the higher classes, less time being given to it. This seemed to suggest that Scripture's place in the

curriculum was determined by its value as an examination subject.

Another fact revealed by these investigators is that often the master who taught Scripture considered it an extra and frequently sacrificed the Scripture lesson in favour of giving the time to his other subject, especially near examination time.

The answers to question 3. show a great diversity of content and, as the authors point out, sometimes great carelessness in preparation of the syllabus.

In answer to question 6. there was a strong element of unfavourableness in the opinions, due to lack of interest in the subject on the part of the teacher, and the boring methods of teaching.

A brief resume of Grocock's(220) investigation. The introduction gives the aim of the investigation and considers the problems of (1) relations between Science and Christianity, and (2) a consideration of the fundamental beliefs of the Christian faith.

Three questionnaires were given to Headmasters dealing with questions connected with Religious Instruction in their schools, one to boys in a large Grammar School, and one to boys of three other schools.

A detailed scheme is suggested for the giving of Religious Instruction in secondary schools.

The thesis by S.R.Woods(221) is an attempt to answer the following questions concerning Religious education in schools.

1. What is meant by the phrase 'religious education'? Is religious education simply secular education with the addition of Morning Prayers and Religious Knowledge to the other subjects of the school curriculum?
2. What are the criteria of truth in religious and secular knowledge? Are they the same?
3. What is the relevance of the problem of religious education of the existence within the school of members of the staff and boys or every and no religious beliefs?
4. Is the problem of religious education simply one of denominational differences which a union of the churches or an agreed statement of Christian doctrine would resolve, or is it fundamentally to what extent such an agreed statement could, and would, command intellectual approval?

From a consideration of these questions the form of the thesis developed.

To study the self-teaching method compared with the expository method of doing Religious Instruction in schools, McPherson[222] devised a self-teaching method (modelled on the Dalton plan) of the life of David, and used this with a class of girls. A control group, also of girls, of similar age, social status and intelligence were taught for the same period of time by the usual expository methods.

At the end of the experiment both groups were tested, and whilst the groups were equal with regard to their knowledge of facts, the 'ideas' test showed a significant superiority in the group taught by the self-teaching method. The majority of children were found to prefer the self-teaching method.

In a thesis entitled "Religious Teaching in Secondary Schools" D.H.Bellamy[223] wrote a brief history of Religious education and its aims. A chapter was devoted to the difficulties to be met in Secondary Schools, namely, old-fashioned methods of teaching, teachers who have no training and no deep appreciation for the subject, problems of adolescence, the home influence, the text of the Bible, and so on.

This writer made an examination of the Agreed Syllabuses

of West Riding of Yorkshire, and made some suggestions for the improvement of both the Syllabus for Juniors as well as the Syllabus for Secondary Schools.

K.M.Roach(224) also gives suggestions for Religious Instruction in Secondary Schools, with full details of a syllabus for each year with an advanced course for the late teenage pupils.

Foulger's(225) thesis is an attempt to show some of the ways in which psychology can help us in approaching the problem of Religious education.

The psychological basis of the teaching methods, says this investigator, is the fact that through invitation and suggestion the child assimilates tradition, tradition being complex behaviour patterns requiring further analysis, which he proceeds to give. So the problems to be faced are the use of suggestion, the fact that popular thought ignores the act of faith and the neglect of discovery in religion.

The writer attempts to show that altruism arises, as does intelligence, within the sphere of the instincts, and is derived from the family instinct and is the essence of the Christian faith.

The organisation of the instructive emotions into

sentiments is another name for growth of character. Effective communication of the Christian tradition demands recognition of its affinity with the Family instinct. "It should be based on the principles underlying the development of the sentiments and should concentrate on awakening the life-urge in the child to participation in the quest for knowledge of God and His will and its translation into conduct."

The investigation into the spiritual needs of the adolescent which provided the material for Gordon's(226) thesis, was conducted in boys' schools only. Several chapters cover the related literature on the subject of needs, before a description of the attitude testing is given.

The topics of the tests used were: Test 1. Truthfulness, Perfection, Security. Test 2. Trustworthiness, Fairness, Honesty. Test 3. Service, Responsibility, Acceptance.

In general the results of the attitude tests show that adolescent boys have a favourable attitude towards the various aspects of the nine topics investigated. Also, in a general way, the results showed that boys of about 14 - 15 years of age are more doubtful about their attitude and they seemed to be in a state of change.

The investigator says that the research carried out provides a pointer to the desirability of providing an opportunity in school of meeting spiritual needs.

There was a two-fold purpose in the investigation carried out by R.S.Dawes(227), namely, (a) To make a survey of the nature of the concepts of God held by groups of boys of specified ages, (b) To examine how the idea of God might serve some functional significance in the mind of the child or young adolescent.

Over 500 boys took part in the investigation, which consisted of interviews with boys, and the writing of essays by other boys. The investigator says that the existence of God was widely assumed and there seemed little evidence of doubt. A pattern was formed from the very wide range of concepts mentioned by the boys, and in this pattern the dominating concepts were, (a) the power of God, (b) God's concern for the individual, and (c) the idea of God as Creator. It was agreed that it is likely these concepts would be of value in helping to satisfy certain psychological needs of the child in the developmental period.

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Chapter 2. CONSTRUCTION OF ATTITUDE SCALES.

a. The Measurement of Attitude.

b. Collection and construction of preliminary statements.

c. The Work of the judges.

d. Scale and Q-values.

e. The Final Scale.

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Ch. 11. CONSTRUCTION OF THE ATTITUDE SCALE.

A. THE MEASUREMENT OF ATTITUDE.

The mass of material on attitude testing published in the last 20 years is a striking indication of the popularity of this subject. Not only are there many reports of investigations of attitudes towards such topics as war, religion, politics, economic theories, political practices, school subjects, peoples and so on, but many articles have appeared criticizing established tests and techniques for the measurement of attitude, and setting up new standards and sorts of measurement.

From a reading of the literature it seems quite clear that Professor Thurstone was one of the dominating influences in this field, and one finds many of his reports in the appropriate journals. (c.f. Thurstone's research reports in the journal of Genetic Psychology, The Psychological Review, The Journal of Educational Research, Journal of Social Psychology, and others.)

The methods used have varied from that of the Sociological survey, which discovers the central tendency of a group but furnishes no information concerning its individual members, to strictly psychological ones which aim at assessing with

considerable accuracy the attitude of the individual person in relation to the members of his group.(1)

In 1932 Droba (2) made an attempt to classify, analyse and evaluate techniques for the measurement of attitudes. He listed five methods, namely, (i) Method of absolute ranking. This term he used in place of the term 'questionnaire' which is one of the simplest of the direct methods of attitude measurement. In this method degrees of attitude are expressed separately for each indicator, and the subject's part is to decide the degree of attitude in the case of each statement or question listed on the scale, without reference to any other statement. (ii) The Case Method. By this is meant the essay type of description of an attitude, consisting of at least one paragraph. Historically it is the oldest method of all. (iii) The Method of Relative Ranking. In this method the decision of the subject about an indicator is relative to another indicator. The subject checks one or more of the indicators with which he agrees. (iv) The Graphic Rating Scale. By this term is meant a line along which the steps representing the various degrees of attitude are indicated by words, numbers or phrases. (v) The Method of paired Comparisons. The essential characteristic of this technique is that the indicators are presented in pairs and the subject

has to decide which is preferable.

The attitude scale constructed and used by Thurstone & Chave[3] has been a standard for about 30 years. In their investigation they compiled a list of 130 statements which they asked a group of 300 judges to sort into eleven piles ranging from very, very, unfavourable to very, very favourable. The frequency with which each individual statement was alloted was noted, a cumulative frequency graph drawn and from it the median value was determined for each statement. This was taken as the scale value of the attitude of those who expressed agreement with the statement. The interquartile range was also found from the graph and where it was large the statement was considered ambiguous and therefore was eliminated from the test. For this final form 45 of the original statements were selected, and the test given to a group of subjects. The median scale value of the statements checked was taken as a measure of the attitude of the individual.

The question of whether the personal attitudes of the judges affects the final values assigned to the statements has been raised and answered by a number of researchers, for example, Hinckley[4] whose results showed that the

opinions of the judges did not seem to affect the scale values they gave to statements. Similar results were obtained by Beyle[5] and Ferguson[6], and Pintner & Forlano[7].

The requirements of an adequate attitude scale have been carefully considered and listed by Ferguson[8] who named seven main requirements. (i) The first one required that the measuring instrument should give results corresponding to an underlying physical order (c.f. Thurstone L.L. Victors of the mind, p.44) The method used to meet this requirement was named vera causa by Dervey[9], a method which in the field of enquiry has been found to give verifiable results and because of this can be considered adequately grounded in the field of specific enquiry. The wellknown method of Thurstone & Chave[10] of equal-appearing-intervals belongs to this group also. (ii) The second requirement is that the scale values of the statements or questions chosen should not be affected by other statements in the scale. (iii) Thirdly, the attitudes of judges who sort the statements for the scale should not markedly affect the scale values of the statements. (iv) The fourth requirement is that it should be quite specific in its content. (v) Fifthly, validity is necessary. (vi)

Reliability, and (vii) the seventh requirement is that the scale should be a measure of a linear continuum.

Another method of scoring, almost as popular as the Thurstone & Chave method, is the one used by Likert(11). In this method the subjects are directed to express degrees of agreement or disagreement with the statements of the test as follows:

'If you agree with a statement put a plus sign' - (+)

'If you agree strongly with a statement put a plus sign with a circle around it. - (⊕)

'If you disagree with a statement put a minus - (-)

'If you disagree strongly put a minus sign with a circle around it. - (⊖)

'If you are undecided put a question mark - (?)

One extreme of the attitude continuum was designated as numerically high and was given a value of 5, as against the value of 1 given to the other extreme. The question mark received a value of 3. The final score was the sum of the numbers corresponding to the opinions expressed.

A "more refined and inclusive" (12) test is used in the P.A.1. arranged by Fleming (13). Here the subjects are asked to give a number of votes to each of a group of statements. The votes range from 0 to 4, with 0 given

to the statements with which they disagree strongly, and 4 votes given to the statements with which they agree strongly. Intermediate numbers are used for the votes which express varying degrees of agreement or disagreement. The responses are placed in separate columns, favourable in the right hand column and unfavourable in the left, so that the score may be achieved quickly by adding the separate columns and subtracting the left hand total from the right hand total.

The attitude scale to which reference has been made usually "consists of a long series of questions, or of statements with which the testee is invited to agree or disagree: and from the general trend of his responses, the amount or strength of his attitude may be deduced in quantitative terms"(14).

In order to examine the merits of (a) arranging the statements in serial order or (b) arranging them in a regular order, usually descending, Dunlap & Kroll(15) made a study of such questions as (i) Does the arrangement in serial order affect the mean reaction of the group? (ii) Does it affect the variability of the scores? (iii) Does it affect the reliability of the scale? Also investigated was the question as to whether the two scales measure the same syndome of attitudes. These investigators

found that arranging the statements in serial order does not affect either the mean, the standard deviation, or the reliability co-efficient.

The investigations of Vernon & Allport[16] in the measurement of attitude have made a distinct and valuable contribution to this area of knowledge. In a summary of one of their investigations these[16] psychologists state that one of the most fruitful fields for scientific exploration is that of interests, motives and subjective values in personality. The test devised by these writers afforded a method of scaling the relative predominance of the theoretical, economic, aesthetic, social, political and religious values of personality. The results justify the view that these values constitute generalised motives in men and that the prominence of each value in each individual can be determined with a high degree of accuracy.

A.C.Rosander[17] accepted the principle established by others (a.b.c.) that the reliability co-efficients of judges tends to increase according to the same law as those of lengthened tests, but in order to test the principle further he sought to determine to what extent this same formula predicted the reliability co-efficients

of the sorters, or judges, used in the construction of social attitude scales.

An abstract of Slater's investigation[18] gives the following information.

"A metrical treatment of the problem of weighting responses to items in an attitude scale is described. The procedure proposed is developed from a method suggested by Guttman in 1941 and since discarded. A test for scalability is introduced. Procedures are described for carrying out the requisite iterations either with pencil and paper or with the Hollerith machine. Various methodological problems are also discussed."

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Other valuable investigations which have helped to development interest in attitude measurement are 'A time-saving device for the construction of attitude Scales'(19) 'Development of the interest attitude tests'(20), 'The Forms of Statements in Attitude' (21), 'The Validation of a generalised attitude scaling technique'(22), 'A simple and reliable method of scoring the Thurstone attitude scales'(23), 'The construction and validation of a generalised scale to measure attitudes toward defined groups'(24), 'The construction and evaluation of a scale to measure attitude toward any institution'(25), 'The construction of a belief-pattern scale for measuring attitudes towards feminism'(26), 'Reliability of generalised attitude scales as related to length of scale'(27), 'Reliability of scores on attitude scales as related to scoring method'(28), 'The Thurstone attitude scales. The reliability and consistency of attitudes of rejection and acceptance'(29), 'Methodological problems in attitude research'(30), 'Technique for construction of attitude scales'(31), 'The improvement of attitude research'(32).

B. COLLECTION AND CONSTRUCTION OF PRELIMINARY STATEMENTS.

It would seem that there are a number of common methods of finding suitable items for the list of statements, and to gather these preliminary statements the writer searched the scales used by investigators who had measured attitude with regard to other subjects on the school curricula, held a number of group discussions or conversations with interested teachers, questioned some children for attitudes given orally and constructed some statements from ideas gained in reading the relevant literature.

In compiling the list of statements attention was given to the need of covering certain aspects of Scripture lessons, so that in addition to some more or less general statements, there were statements about (a) the usefulness of the subject, (b) its effect on character-building, (c) the time spent in studying this subject, (d) whether it is interesting or boring, (e) the understanding it gives of people of the past and (f) its part in helping to interpret and give meaning to every-day life.

The compiling and construction of suitable statements is a difficult part of the investigation for, as Wang has pointed out, "the success or failure of the scale depends much upon how well the initial list of statements is

compiled and edited".(33) Vernon, who set a standard in this field, strongly urges the need for care - "No amount of statistical treatment will compensate for poverty in the initial choice of statements". (34)

Definite rules for the compilation of the initial statements for an investigation of this nature have been formulated by such successful investigators as L.L.Thurstone and C.K.A.Wang.

"Some of the important criteria", says Thurstone, "are (1) The statements should be brief as possible so as not to fatigue the subjects..... (2) The statements should be such that they can be endorsed or rejected in accordance with their agreement or disagreement with the attitude of the reader. (3) Every statement should be such that acceptance or rejection of that statement does indicate something regarding the reader's attitude about the issue in question. (4) Double-barrelled statements should be avoided. (5) One must insure that at least a fair majority of the statements really belong on the attitude variable that is to be measured".(35)

Wang sets out his criteria in much more detail, pointing out that in editing the statements (1) Care must be exercised in sentence construction and choice of words; (2) An attitude statement should be so framed as to be debatable.

(3) Only one interpretation should be possible with regard to each attitude statement. (4) Double-barrelled statements are to be avoided. (5) Each statement must be brief: and (6) each statement should be complete in expressing a definite attitude to the specific issue to be investigated. (7) Two or more complete sentences should not be grouped in one statement of attitude. (8) Each attitude should be expressed in a clear-cut and direct form. (9) The words 'only', 'mere','merely' and so on should be used with care. (10) Avoid colourless expressions and also high-sounding words, uncommon expressions and the like. (11) Avoid negative expressions as much as possible, double infinitives, double negatives and redundant phrases.(36)

The advice of Droba(37) was followed with regard to the use of the same type of indicator throughout the attitude scale. To avoid mixing the personal and impersonal forms, the pronoun "I" has been used as the subject of the sentence wherever this was reasonably possible. Attention was given to the matter of vocabulary so that the children being tested would not find words beyond their normal range of understanding.

A copy of the preliminary list of Statements will be found on succeeding pages.

PRELIMINARY LIST OF STATEMENTS.

1. I think that everyone should be taught Scripture.
2. I think that Scripture will be of some use to me after I leave school
3. I think that Scripture is a very dull subject.
4. I think Scripture is the most interesting subject we have in school.
5. I think that a lot more school time should be given to Scripture.
6. I should never do any Scripture if I were not compelled to do so.
7. If I were given the choice of a book prize I would choose the Bible.
8. I like to listen to Biblical plays on the radio.
9. I should like to be a clergyman when I grow up.
10. I should like to be a teacher of Scripture when I grow up.
11. I think Scripture should be taught only to children who want to learn it.
12. I find some parts of Scripture interesting.
13. I often borrow books about the Bible from the library.
14. I think that Scripture is the least interesting subject we have in school.
15. I think that far too much time is given to Scripture in school.

16.	Occasionally I do some Scripture work in my free periods.	:	:
17.	I am always pleased when the Scripture lesson comes.	:	:
18.	I would not advise anyone to take Scripture as a subject.	:	:
19.	I often talk about Scripture with my friends.	:	:
20.	I think that Scripture is very interesting.	:	:
21.	I would like to stop Scripture being taught in schools.	:	:
22.	I borrow Scripture books only occasionally from the library.	:	:
23.	I would like to spend a little more time on Scripture in school.	:	:
24.	I like Scripture so much that I often do some in my free periods at school	:	:
25.	I should like less homework in other subjects and mote in Scripture.	:	:
26.	When I leave school I shall give up the study of Scripture entirely.	:	:
27.	No time at all should be spent on Scripture in school.	:	:
28.	On the whole, Scripture is exciting and interesting.	:	:
29.	Scripture doesn't seem to be of any use in the modern world.	:	:
30.	We don't spend nearly enough time on Scripture in school.	:	:
31.	I like Scripture fairly well.	:	:

32.	I think that Scripture is rather boring.	:	:
33.	Scripture is one of the most important things for people today.	:	:
34.	Scripture lessons may entertain some people, but it has no value.	:	:
35.	I am certain Scripture lessons do not help me to be a better person.	:	:
36.	In Scripture lessons people of the past are brought to life in a most interesting way.	:	:
37.	I think Scripture is one of the most interesting of school subjects.	:	:
38.	I have seldom felt any real enjoyment from Scripture in school.	:	:
39.	Some Scripture stories make me want to be like some of the men and women of the past.	:	:
40.	I find it hard to believe that my character is improved by learning Scripture in school.	:	:
41.	Accounts in the Bible of the great men and women of the past make me want to be a better person.	:	:
42.	Scripture does not do much in helping pupils to prepare for future living.	:	:
43.	Scripture at school is fairly interesting.	:	:
44.	The great men and women of the Bible are not real enough for me to wish to follow them.	:	:
45.	At times Scripture lessons help me to understand a little of everyday life.	:	:
46.	I find no interest at all in school Scripture.	:	:

47.	Scripture is the most helpful of all subjects.	:	:
48.	Scripture is of great value in giving pupils an understanding of the characters of men and women.	:	:
49.	Nothing else is so empty and dry as school Scripture lesson.	:	:
50.	Scripture is the dullest of all school lessons.	:	:
51.	I think that Scripture lessons are an utter waste of time.	:	:
52.	I am sure I would like school better if I did not take Scripture.	:	:
53.	I find Scripture lessons valuable for the understanding they give of men and women.	:	:
54.	I think Scripture at school does help me to understand the present-day world.	:	:
55.	I am not keen about Scripture lessons.	:	:
56.	I get a lot of pleasure out of Scripture lessons in school.	:	:
57.	I do really enjoy Scripture lessons.	:	:
58.	I find Scripture rather less interesting than other subjects.	:	:
59.	I simply hate Scripture lessons.	:	:
60.	I think Scripture is the most useless subject we have in school.	:	:
61.	I think Scripture is the most important of all school subjects.	:	:
62.	Scripture is one of the most useful subjects we have in school.	:	:

63.	Scripture helps pupils to understand some of the situations they will meet in life.	:	:
64.	The merits of the subject far outweigh the defects.	:	:
65.	No definite results are evident in this subject.	:	:
66.	Scripture is my favourite subject.	:	:
67.	The minds of the students are not kept active in this subject.	:	:
68.	Scripture has no importance at all as a school subject.	:	:

C. THE WORK OF THE JUDGES.

When the preliminary list of statements was compiled, the next step was to have them spread out in the degree of attitude they expressed, so that a scale value could be assigned to each one.

The 68 statements of the proposed questionnaire were duplicated in preparation for the attempt to arrange them on an 'equal appearing interval scale' in the manner described by Thurstone & Chave (38). The statements were then given to a group composed mainly of post-graduate educationists who were asked to sort them into nine categories ranging from "very strong approval" to "very strong disapproval". The judges were given the following

instructions: "Go through the list of statements, putting an 'A' against every statement expressing approval of scripture as a school subject, putting a 'C' against every statement expressing disapproval, and a 'B' against any statements you are not sure about. Now go through the statements marked 'A' and decide on the degree of approval they show, marking them according to the plan given below. Do the same for statements marked 'B' and then 'C'"

A1. - Very strong approval.

A2. - Strong approval.

A3. - Approval.

B1. - Very slight approval.

B2. - Strictly neutral.

B3. - Very slight disapproval.

C1. - Disapproval.

C2. - Strong disapproval.

C3. - Very strong disapproval.

Thurstone and Chave used the method of sorting into eleven groups, but others have used the nine-group method successfully, as for example Khan[39] who used 3 initial heaps, then the subsequent sub-division into nine heaps. He stated that he used this method because it appeared to be of equal advantage and did not consume too much time.

In his pioneer work Thurstone made use of several hundred judges, but since then other investigators in this field have found that the results from smaller groups can be just as accurate and useful. The whole question was reviewed by A.M.Khan[40] who used twenty judges, though F.E.Moreton[41], an earlier investigator, used fifteen. In the present piece of work twenty judges were used.

To make it easier to decide whether the judges had carried out the instructions consistently a table was prepared showing the number of statements allocated by the judges to each group. As a criterion for eliminating careless or indifferent subjects Thurstone and Chave "adopted the rule that any subject who placed 30 or more of the 130 statements in one of the eleven piles was excluded". [42] Vernon considers that a subject who places more than a quarter of the total number of statements in one group should be eliminated. Several judges in sorting the statements for the present attitude scale allocated slightly more than 25% of the statements to one group, but because the difference was so slight the position was allowed to remain.

The table on the next page indicates the number of statements allocated to each group by the judges.

NUMBER OF STATEMENTS ALLOCATED

BY JUDGES TO EACH GROUP.

Judges.	A1	A2	A3	B1	B2	B3	C1	C2	C3
1	8	14	6	5	5	4	5	7	14
2	7	9	14	4	4	-	6	7	17
3	10	11	9	2	3	7	8	3	15
4	7	18	7	6	2	6	4	9	9
5	14	12	7	3	2	-	8	10	12
6	15	6	10	5	5	6	6	4	11
7	11	15	8	7	-	6	5	5	11
8	5	18	8	5	1	2	13	6	10
9	18	7	7	3	4	-	11	2	16
10	11	18	4	6	1	1	6	8	13
11	11	17	6	4	4	5	6	6	9
12	5	12	11	6	7	6	7	6	8
13	10	11	10	5	3	3	5	10	11
14	5	18	9	7	1	4	5	13	6
15	8	14	8	6	4	1	11	7	9
16	18	11	4	-	11	1	4	2	17
17	10	16	6	5	2	4	10	7	8
18	11	11	13	5	4	3	6	4	11
19	8	15	5	5	5	4	5	8	13
20	11	18	4	6	1	1	5	10	12

TABLE a.1.

d. Scale and Q. Values.

The frequencies of ratings of statements by the judges are shown in the pages which immediately follow this page. From these figures the cumulative proportions were worked out and these are shown in the pages which follow the table of frequencies of ratings.

The next step in the procedure was to determine the scale-value of each statement and to find this distribution of positions on the scale the scale values were determined graphically according to the method of Thurstone and Chave(43) The scale value is the median value of each statement and thus shows the point on the scale where 50% of the judges placed it. To find this median value the cumulative frequencies were plotted on graph paper, and on each graph the quartile and inter-quartile ranges were also marked, so that the scale value of the statement and the measure of ambiguity could be read from the same graph.

Table. a.2.

FREQUENCIES OF RATINGS OF STATEMENTS OF JUDGES.

Statement.	C3	C2	C1	B3	B2	B1	A3	A2	A1
1	-	-	-	-	-	-	2	5	13
2	-	-	-	-	-	1	14	3	2
3	6	8	6	-	-	-	-	-	-
4	-	-	-	-	--	-	3	4	13
5	-	-	-	-	-	-	3	11	6
6	11	5	4	-	-	-	-	-	-
7	-	-	-	-	5	1	8	5	1
8	-	-	-	-	4	8	5	3	-
9	-	-	-	-	7	-	-	6	7
10	-	-	-	-	-	-	3	3	14
11	1	2	4	3	4	6	-	-	-
12	-	1	-	-	1	12	4	1	1
13	-	-	-	-	5	-	5	9	1
14	10	5	5	-	-	-	-	-	-
15	4	13	2	1	-	-	-	-	-
16	-	-	-	-	3	10	5	1	1
17	-	-	-	-	-	1	2	13	4
18	6	10	4	-	-	-	-	-	-
19	-	-	-	-	5	1	4	6	4
20	1	-	-	-	-	-	3	13	3

State-ment.	C3	C2	C1	B3	B2	B1	A3	A2	A1
21	18	1	1	-	-	-	-	-	-
22	-	-	1	1	6	9	2	1	-
23	-	-	-	-	-	1	12	6	1
24	-	-	-	-	-	1	2	5	12
25	1	-	-	-	2	1	-	14	2
26	9	6	5	-	-	-	-	-	-
27	16	3	1	-	-	-	-	-	-
28	-	-	-	-	-	1	6	10	3
29	5	10	3	1	1	-	-	-	-
30	-	-	-	-	-	-	3	9	8
31	-	-	-	-	-	9	8	1	2
32	1	3	10	5	-	1	-	-	-
33	-	-	-	-	-	-	-	8	12
34	3	5	9	2	1	-	-	-	-
35	1	7	7	5	-	-	-	-	-
36	-	-	-	-	-	2	8	9	1
37	-	-	-	-	-	-	-	14	6
38	2	-	12	5	-	1	-	-	-
39	-	-	-	-	-	-	4	12	4
40	-	4	5	7	4	-	-	-	-
41	-	-	-	-	-	2	4	14	-
42	6	4	9	1	-	-	-	-	-

Statement.	C3	C2	C1	B3	B2	B1	A3	A2	A1
43	-	-	-	-	2	14	2	1	1
44	1	10	7	2	-	-	-	-	-
45	-	-	-	-	1	9	7	2	1
46	10	9	-	-	1	-	-	-	-
47	-	-	-	-	-	-	-	1	19
48	-	-	-	-	-	1	2	12	5
49	17	2	-	-	1	-	-	-	-
50	15	4	1	-	-	-	-	-	-
51	20	-	-	-	-	-	-	-	-
52	11	6	3	-	-	-	-	-	-
53	-	-	-	-	-	1	7	9	3
54	-	-	-	-	-	1	7	9	3
55	2	1	5	9	3	-	-	-	-
56	-	-	-	-	-	-	2	16	2
57	1	5	7	5	1	0	1	-	-
58	-	-	6	11	2	1	-	-	-
59	19	1	-	-	-	-	-	-	-
60	19	1	-	-	-	-	-	-	-
61	-	-	-	-	-	-	1	1	18
62	-	-	-	-	-	-	1	14	5
63	-	-	-	-	1	1	4	12	2
64	-	-	-	-	-	-	9	6	5

State-ment.	C3	C2	C1	B3	B2	B1	A3	A2	A1
65	-	1	6	3	10	-	-	-	-
66	-	-	-	-	-	-	1	3	16
67	-	4	9	3	2	1	-	-	1
68	14	3	2	1	-	-	-	-	-

Table a.3.

RATINGS OF STATEMENTS BY JUDGES.
Cumulative Proportions.

Statement	C3	C2	C1	B3	B2	B1	A3	A2	A1
	0-1	1-2	2-3	3-4	4-5	5-6	6-7	7-8	8-9
1	.00	.00	.00	.00	.00	.00	.10	.35	1.00
2	.00	.00	.00	.00	.00	.05	.75	.90	1.00
3	.30	.70	1.00	1.00	1.00	1.00	1.00	1.00	1.00
4	.00	.00	.00	.00	.00	.00	.15	.35	1.00
5	.00	.00	.00	.00	.00	.00	.15	.70	1.00
6	.55	.80	1.00	1.00	1.00	1.00	1.00	1.00	1.00
7	.00	.00	.00	.00	.25	.30	.70	.95	1.00
8	.00	.00	.00	.00	.20	.60	.85	1.00	1.00
9	.00	.00	.00	.00	.35	.35	.35	.65	1.00
10	.00	.00	.00	.00	.00	.00	.15	.30	1.00
11	.05	.15	.35	.50	.70	1.00	1.00	1.00	1.00
12	.00	.05	.05	.05	.10	.70	.90	.95	1.00
13	.00	.00	.00	.00	.25	.25	.50	.95	1.00
14	.50	.75	1.00	1.00	1.00	1.00	1.00	1.00	1.00
15	.20	.85	.95	1.00	1.00	1.00	1.00	1.00	1.00
16	.00	.00	.00	.00	.15	.65	.90	.95	1.00
17	.00	.00	.00	.00	.00	.05	.15	.80	1.00
18	.30	.80	1.00	1.00	1.00	1.00	1.00	1.00	1.00
19	.00	.00	.00	.00	.25	.30	.50	.80	1.00
20	.05	.05	.05	.05	.05	.05	.20	.85	1.00

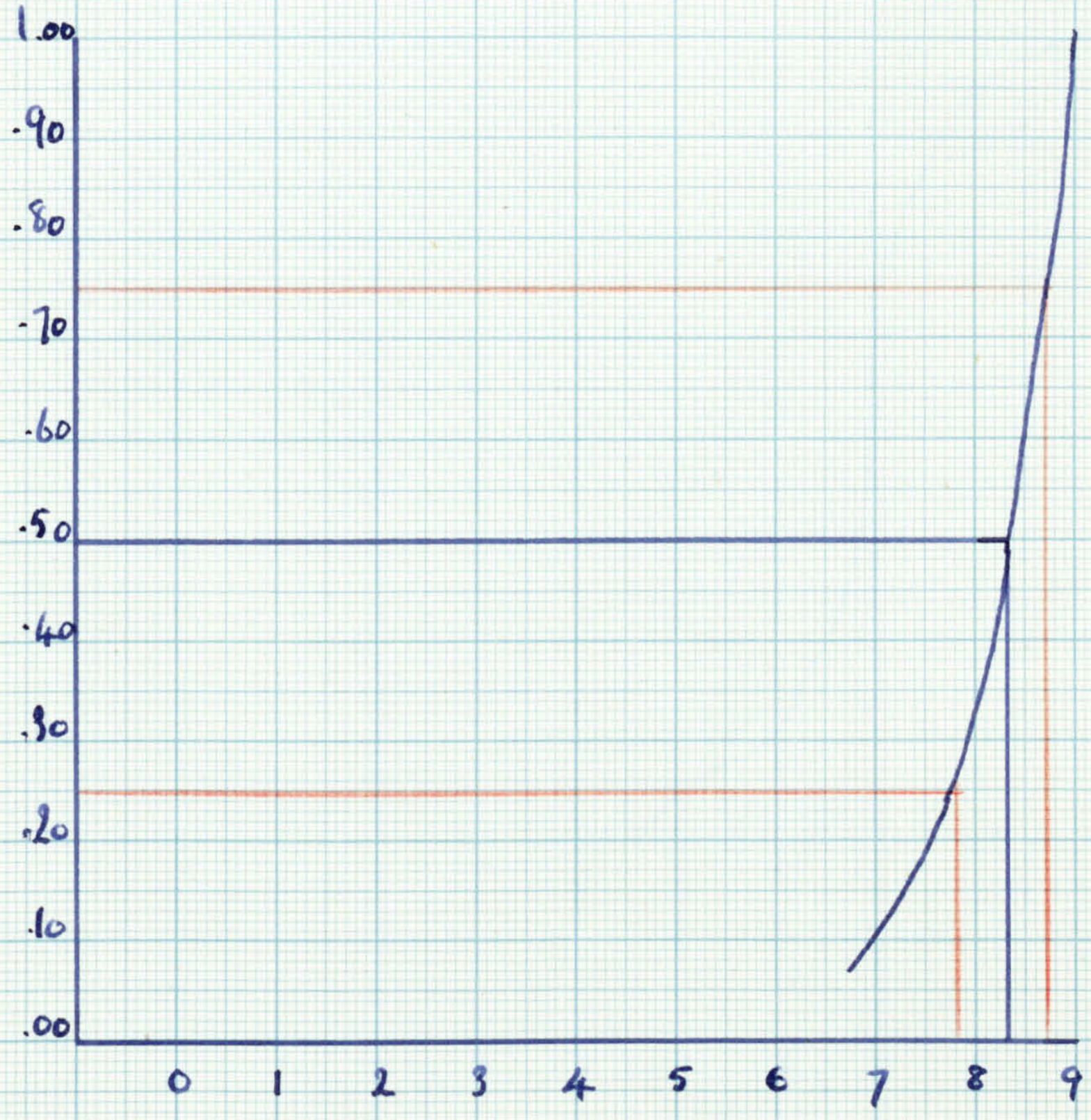
State-ment	C3	C2	C1	B3	B2	B1	A3	A2	A1
	0-1	1-2	2-3	3-4	4-5	5-6	6-7	7-8	8-9
21	.90	.95	1.00	1.00	1.00	1.00	1.00	1.00	1.00
22	.00	.00	.05	.10	.40	.85	.95	1.00	1.00
23	.00	.00	.00	.00	.00	.05	.65	.95	1.00
24	.00	.00	.00	.00	.00	.05	.15	.40	1.00
25	.05	.05	.05	.05	.15	.20	.20	.90	1.00
26	.45	.75	1.00	1.00	1.00	1.00	1.00	1.00	1.00
27	.80	.95	1.00	1.00	1.00	1.00	1.00	1.00	1.00
28	.00	.00	.00	.00	.00	.05	.35	.85	1.00
29	.25	.75	.90	.95	1.00	1.00	1.00	1.00	1.00
30	.00	.00	.00	.00	.00	.00	.15	.60	1.00
31	.00	.00	.00	.00	.00	.45	.85	.90	1.00
32	.05	.20	.70	.95	.95	1.00	1.00	1.00	1.00
33	.00	.00	.00	.00	.00	.00	.00	.40	1.00
34	.15	.40	.85	.95	1.00	1.00	1.00	1.00	1.00
35	.05	.40	.75	1.00	1.00	1.00	1.00	1.00	1.00
36	.00	.00	.00	.00	.00	.10	.50	.95	1.00
37	.00	.00	.00	.00	.00	.00	.00	.70	1.00
38	.10	.10	.70	.95	.95	1.00	1.00	1.00	1.00
39	.00	.00	.00	.00	.00	.00	.20	.80	1.00
40	.00	.20	.45	.80	1.00	1.00	1.00	1.00	1.00

State-ment	C3	C2	C1	B3	B2	B1	A3	A2	A1
	0-1	1-2	2-3	3-4	4-5	5-6	6-7	7-8	8-9
41	.00	.00	.00	.00	.00	.10	.30	1.00	1.00
42	.30	.50	.95	1.00	1.00	1.00	1.00	1.00	1.00
43	.00	.00	.00	.00	.10	.80	.90	.95	1.00
44	.05	.55	.90	1.00	1.00	1.00	1.00	1.00	1.00
45	.00	.00	.00	.00	.05	.50	.85	.95	1.00
46	.50	.95	.95	.95	1.00	1.00	1.00	1.00	1.00
47	.00	.00	.00	.00	.00	.00	.00	.05	1.00
48	.00	.00	.00	.00	.00	.05	.15	.75	1.00
49	.85	.95	.95	.95	1.00	1.00	1.00	1.00	1.00
50	.75	.95	1.00	.00	.00	.00	.00	.00	.00
51	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
52	.55	.85	1.00	1.00	1.00	1.00	1.00	1.00	1.00
53	.00	.00	.00	.00	.00	.05	.40	.85	1.00
54	.00	.00	.00	.00	.00	.05	.40	.85	1.00
55	.10	.15	.40	.85	1.00	1.00	1.00	1.00	1.00
56	.00	.00	.00	.00	.00	.00	.10	.90	1.00
57	.05	.30	.65	.90	.95	.95	1.00	1.00	1.00
58	.00	.00	.30	.85	.95	1.00	1.00	1.00	1.00
59	.95	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
60	.95	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
61	.00	.00	.00	.00	.00	.00	.05	.10	1.00

:State-ment:	C3	C2	C1	B3	B2	B1	A3	A2	A1
:	0-1	1-2	2-3	3-4	4-5	5-6	6-7	7-8	8-9
62	.00	.00	.00	.00	.00	.00	.05	.75	1.00
63	.00	.00	.00	.00	.05	.10	.30	.90	1.00
64	.00	.05	.35	.50	1.00	1.00	1.00	1.00	1.00
65	.00	.05	.35	.50	1.00	1.00	1.00	1.00	1.00
66	.00	.00	.00	.00	.00	.00	.05	.20	1.00
67	.00	.20	.65	.80	.90	.95	.95	.95	1.00
68	.70	.85	.95	1.00	1.00	1.00	1.00	1.00	1.00

In this section some typical graphs have been reproduced. In each graph the abscissa shows the base line on which the nine steps are marked, and the ordinate represents the frequencies of the jughes' ratings. The lines drawn at the 25% and the 75% levels parallel to the base line give the inter-quantile range(75% - 25%) which is the Q. value, or measure of ambiguity. The line drawn parallel to the base at 50% level would give the median which is taken as the scale value of each item.

Graph No.1.



Graph of statement No.1.
This statement was placed in group A3 by 2 judges, in group A2 by 5 judges and in group A1 by 13 judges.

The cumulative proportions are:
.00, .00, .00, .00, .00, .00, .10, .35, 1.00

The graph is smooth and uniform.

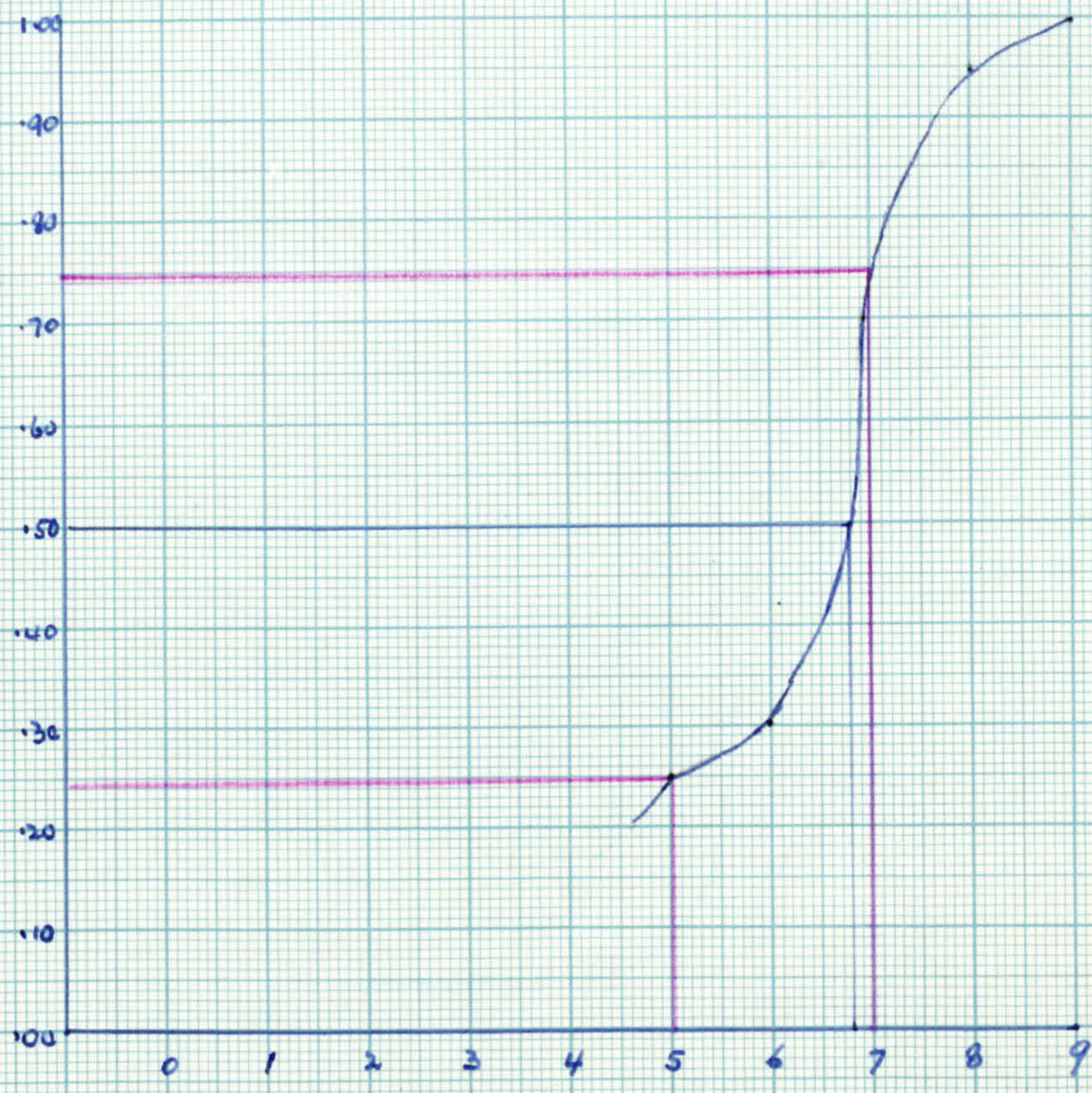
Scale value = 8.3

Q-value is, $Q_2 - Q_1$

= 8.7 - 7.7

= 1

Graph No.2.



Graph of statement No.7.
This statement was placed in group B2 by 5 judges, in group B1 by 1 judge, in group A3 by 8 judges, in group A2 by 5 judges and in group A1 by 1 judge.

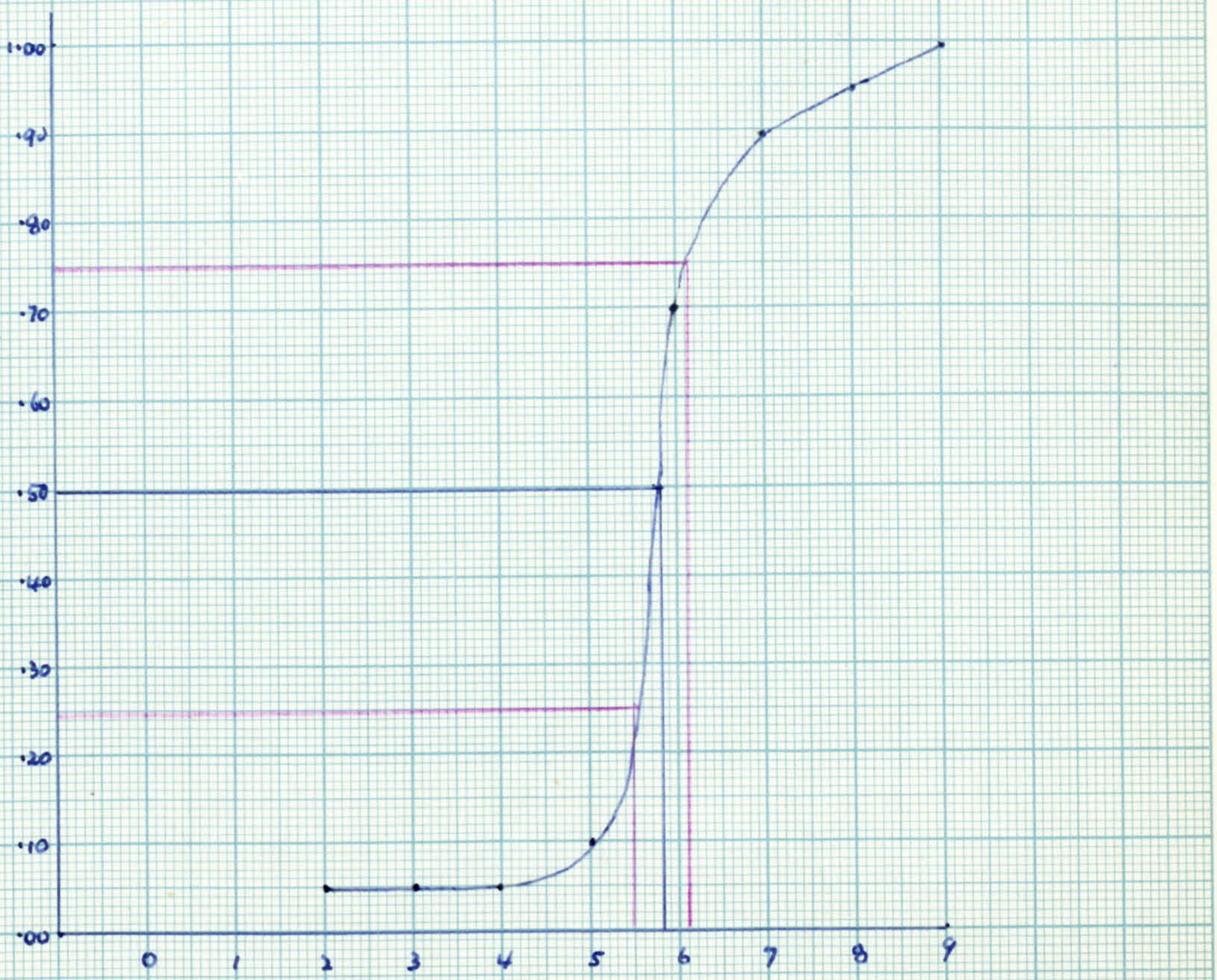
The cumulative proportions are:
.00, .00, .00, .00, .25, .30, .70, .95, 1.00.

The graph is ugly and awkward.

Scale value is 6.8.

The Q - value $= Q_2 - Q_1$
$= 7.0 - 5.0$
$= 2$

Graph No.3.



Graph of statement No.12.

This statement was placed in group C2 by 1 judge, in group B2 by 1 judge, in group B1 by 12 judges, in group A3 by 4 judges, in group A2 by 1 judge and in group A1 by 1 judge.

The cumulative proportions are:
.00, .05, .05, .05, .10, .70, .90, .95, 1.00.

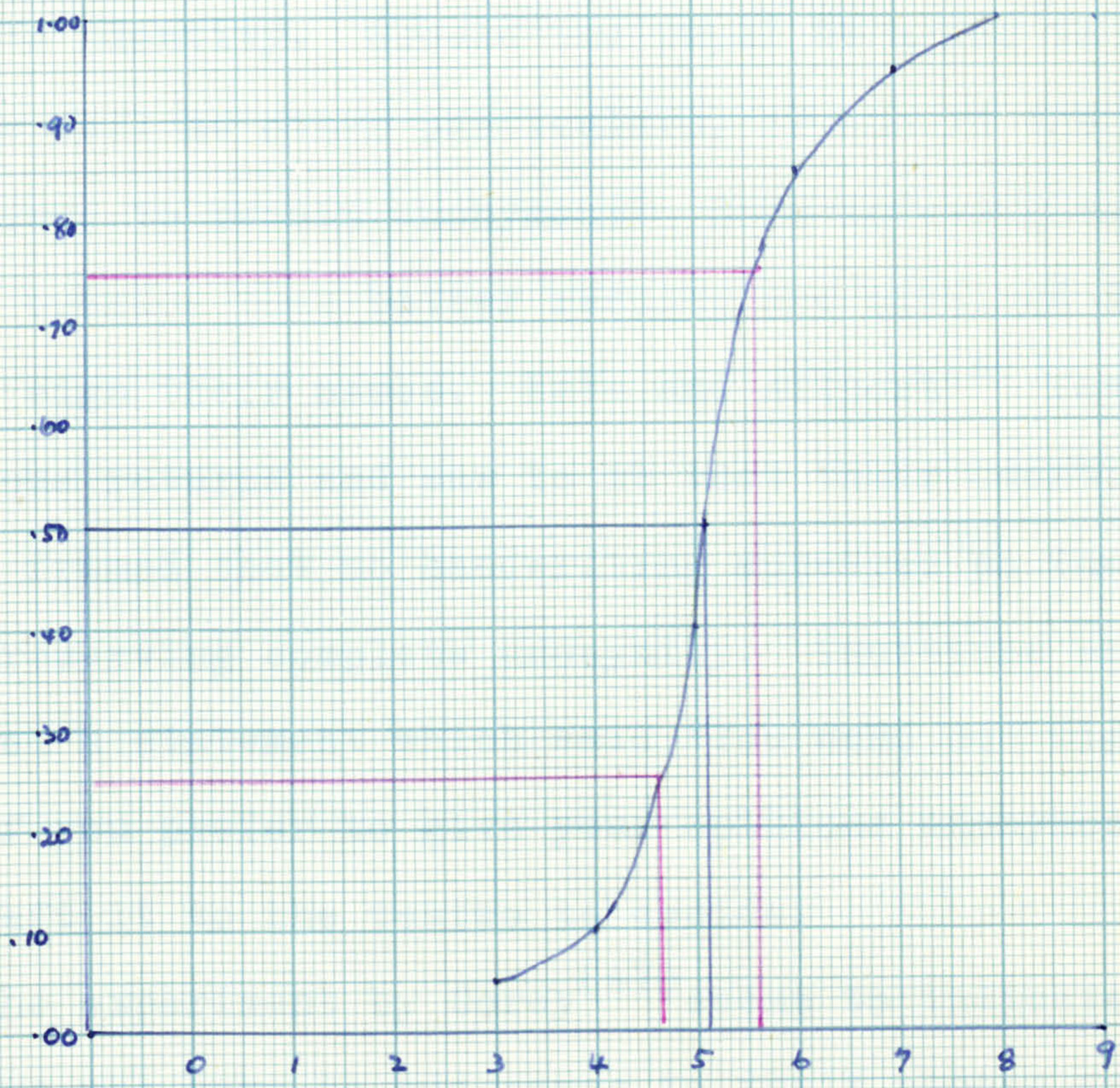
Scale value is 5.8.

Q - value $= Q_2 - Q_1$

$= 6.1 - 5.5$

$= 0.6$

Graph No.4.



Graph of statement No.22.

This statement was placed in group C1 by 1 judge, in group B3 by 1 judge, in group B2 by 6 judges, in group B1 by 9 judges, in group A3 by 2 judges and in group A2 by 1 judge.

The cumulative proportions are:
.00, .00, .05, .10, .40, .85, .95, 1.00, 1.00.

The scale value is 5.1

The Q - value $= Q_2 - Q_1$

$= 5.6 - 4.6$

$= 1.0.$

In the final preparation of the questionnaire serious consideration was given to the question of the testee's identity. Should the pupil be asked to give name as well as other particulars, or should the pupil be allowed to remain anonymous? Some investigators are of the opinion that better results are obtained if students do not sign their names. Katz and Allport[45] favoured anonymous returns and saw to it that their questionnaire was so framed that no handwriting appeared on the form, thus preserving complete anonymity. Thurstone and Chave[46] inserted a statement which said "You need not sign your name if you prefer to give your opinions anonymously", and thus left it to the testee to decide.

The experiment by Corey[47] seems to indicate that students who have to add names to their papers are not handicapped in the matter of expressing their opinions, particularly on matters that are not too personal. It was felt that as there were no statements on the present questionnaire concerning any particular denomination or dogma or doctrine, there was nothing about which any of the students would want to maintain anonymity, so names were asked for on the forms. It was thought that if any particularly peculiar or puzzling comments were made, the teacher may be able to throw some light on them if the writer's identity were known.

The final selection of statements was made on the grounds of low ambiguity as determined by the graphs referred to above, the likelihood of the statement measuring present attitude, relevance, clear meaning, and being representative of the categories previously decided upon, namely, (a) time given to the subject, (b) usefulness of the subject, (c) its value in giving meaning to the past and preparation for the future, (d) its effect on character building, as well as (e) some general statements. It had been decided to use Dr. Fleming's method of arranging the scale [44] and the statements therefore were selected in order to be presented to the children in the way indicated, namely, an equal number of positive and negative statements selected from each end of the scale.

The 30 statements selected for the final scale were arranged in random order with score lines similar to Dr. Fleming's method.

The final copy of the attitude scale is in the appendix.

The following list gives all the statements with their Scale and Q. values.

No.		Scale value	Q. value
1.	I think that everyone should be taught Scripture.	8.3	1.0
2.	I think that Scripture will be of some use to me after I leave school.	6.6	0.3
3.	I think that Scripture is a very dull SUBJECT.	1.6	1.2
4.	I think Scripture is the most interesting subject we have in school.	8.4	1.2
5.	I think a lot more school time should be GIVEN TO SCRIPTURE IN SCHOOL.	7.8	0.8
6.	I should never do any Scripture if I were not compelled to do so.	0.9	1.3
7.	If I were given the choice of a book prize I would choose the Bible.	6.8	2.0
8.	I like to listen to Biblical plays on the radio.	5.8.	1.2
9.	I should like to be a clergyman when I grow up.	7.10	3.9
10.	I should like to be a teacher of Scripture when I grow up	8.5	1.2
11.	I think Scripture should be taught only to children who want to learn it.	4.0	2.8
12.	I find some parts of Scripture interesting.	5.8	0.6
13.	I often borrow books about the Bible from the library.	7.0	2.2

No.		Scale value	Q. value
14.	I think that Scripture is the least interesting subject we have in school.	1.0	1.5
15.	I think that far too much time is given to Scripture in school.	0.9	0.5
16.	Occasionally I do some Scripture work in my free periods.	6.0	0.7
17.	I am always pleased when the Scripture lesson comes.	7.5	0.5
18.	I would not advise anyone to take Scripture as a subject.	1.3	0.9
19.	I often talk about Scripture with my friends.	7.0	2.8
20.	I think that Scripture is very interesting.	7.1	0.5
21.	I would like stop Scripture being taught in schools.	0.4	0.6
22.	I borrow Scripture books only occasionally from the library.	5.1	1.0
23.	I would like to spend a little more time on Scripture in school.	7.0	0.6
24.	I like Scripture so much that I often do some in my free periods at school.	7.3	1.1
25.	I should like less homework in other subjects and more in Scripture.	7.2	0.5
26.	When I leave school I shall give up the study of Scripture entirely.	1.2	0.8
27.	No time at all should be spent on Scripture in school.	0.2	0.7

No.		Scale value	Q. value
28.	On the whole, Scripture is exciting and interesting.	7.2	0.8
29.	Scripture doesn't seem to be of any use in the modern world.	1.2	1.0
30.	We don't spend nearly enough time on Scripture in school.	7.9	1.0
31.	I like Scripture fairly well.	6.1	1.4
32.	I think that Scripture is rather boring.	2.8	0.8
33.	Scripture is one of the most important things for people today.	8.4	2.2
34.	Scripture lesspns may entertain some people, but it has no value.	2.2	1.1
35.	I am certain Scripture lessons do not help me to be a better person.	2.2	1.1
36.	In Scripture lessons people of the past are brought to life in a most interesting way.	7.0	0.4
37.	I think Scripture is one of the most interesting of school subjects.	7.2	2.7
38.	I have seldom felt any real enjoyment from Scripture in school.	2.8	1.1
39.	Some Scripture stories make me want to be like some of the men and women of the past.	7.7	0.6
40.	I find it hard to believe that my character is improved by learning Scripture in school.	3.2	1.6
41.	Accounts in the Bible of the great men and women of the past make me want to be a better person.	7.5	1.0

No.		Scale value	Q. value
42.	Scripture does not do much in helping pupils to prepare for future living.	2.0	1.5
43.	Scripture at school is fairly interesting.	5.1	0.4
44.	The great men and women of the Bible are not real enough for me to wish to follow them.	2.0	0.6
45.	At times Scripture lessons help me to understand a little of everyday life.	6.0	0.7
46.	I find no interest at all in school Scripture.	1.0	0.4
47.	Scripture is the most helpful of all subjects.	8.9	0.4
48.	Scripture is of great value in giving pupils an understanding of the characters of men and women.	7.5	1.0
49.	Nothing else is so empty and dry as school Scripture lesson.	0.1	0.4
50.	Scripture is the dullest of all school lessons.	0.4	0.8
51.	I think that Scripture lessons are an utter waste of time.	0.2	0.3
52.	I am sure I would like school better if I did not take Scripture.	0.8	1.1
53.	I find Scripture lessons valuable for the understanding they give of men and women.	7.0	0.6
54.	I think Scripture at school does help me to understand the present-day world.	7.0	0.6
55.	I am not keen about Scripture lessons.	3.0	0.8
56.	I get a lot of pleasure out of Scripture lessons in school.	7.5	0.1

No.		Scale value	Q. value
57.	I do really enjoy Scripture lessons.	2.5	1.2
58.	I find Scripture rather less interesting than other subjects.	3.0	0.8
59.	I simply hate Scripture lessons.	0.1	0.3
60.	I find Scripture is the most useless subject we have in school.	0.1	0.3
61.	I think Scripture is the most important of all school subjects.	8.7	0.3
62.	Scripture is one of the most useful subjects we have in school.	7.9	0.4
63.	Scripture helps pupils to understand some of the situations they will meet in life.	7.1	0.3
64.	The merits of the subject far outweigh the defects.	7.3	2.4
65.	No definite results are evident in this subject.	4.0	0.9
66.	Scripture is my favourite subject.	8.7	0.6
67.	The minds of the students are not kept active in this subject.	2.5	1.3
68.	Scripture has no importance at all as a school subject.	o.4	1.2

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Chapter 3. APPLICATION OF TEST AND ANALYSIS OF SCORES.

a. The Schools Used.

b. Application of the Test.

c. The Attitude Scores.

d. Comments on the scores.

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Chapter 3. APPLICATION OF TEST AND ANALYSIS OF RESULTS.

(a) The Schools Used.

The investigator visited a number of schools in the near London area in an endeavour to become familiar with the atmosphere of English Secondary Schools. Two-day visits were made to some schools, but two weeks were spent in each of the schools where attitude tests were given, and observational studies pursued. In these schools Scripture classes were observed for a period of 2 weeks before the attitude tests were applied, so that the children had become accustomed to the sight of the visitor and were, more or less, at ease with her. (More about the relationship between pupils and visitor is given in the Part of the thesis entitled 'The Teaching Situation'

In each school the Headteacher and the teachers of Scripture were most co-operative and expressed their willingness to give assistance in every way within their power. This was of considerable help in obtaining the active co-operation of the pupils, for they could not help but know intuitively that there was a harmonious relationship between teacher and visitor.

The schools were comparable in regard to the number of pupils; buildings and equipment, although not alike in every detail were much the same, generally speaking, as far as a visitor could see without recourse to inventories, measurements and blueprints.

In this report, the Grammar School is referred to as school A, and the Secondary modern school as school B.

More than one teacher in each school was engaged in the teaching of scripture, but it was felt that one only in each school would be observed in the act of tuition (see Part C The Teaching Situation), and attitude testing was done only in the classes of the teachers observed. This was the obvious procedure to follow and should need no justification.

Ten classes from school A and eleven classes from School B filled in the attitude test papers. The distribution of numbers is shown in the Table given below. Whilst this is not a very large sample, it wasfelt that there was a sufficient number of pupils taking part to provide a pointer to the possible trends in children's attitude to Scripture as a school subject.

NO.OF BOYS AND GIRLS TAKING PART

		1st year	2nd year	3rd year	4th year	TOTAL
School A.	Boys	57	58	58	II0	283
School B.	Boys	32	25	28	65	150
School B.	Girls	32	25	28	37	122
Totals		121	I08	114	212	555

Table a. 4.

AVERAGE AGES OF THE PUPILS.

SCHOOL:	C L A S S E S										
	1a	1b	2a	2b	3a	3b	4a	4b	4c	4d	4e
A	12.11	12.6	13.9	13.11	14.6	14.7	15.10	15.8	15.2	15.5	-
B	12.3	12.5	13.3	13.7	14.3	14.8	15.4	15.0	14.6	15.4	15.3

Table a.5

(b). Application of the Scale.

The investigator had established a friendly relationship in the class before attempting to administer the test. Lundberg[a] advises that when seeking information one should first gain the confidence of the informant by friendly approach, by making the informant feel that any help he gives will be considered an act of generosity, by assuring him that the information he gives will be treated as confidential and will never be used to the informant's disadvantage or embarrassment.

The test was administered by the investigator personally, who sought to benefit by the advice referred to above. The purpose of the investigation was explained simply and clearly and a promise given that there would be no repercussions for any information given. The children were asked to be frank and truthful in their voting so that an honest expression of their opinions would be recorded. The

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(a) G.A.Lundberg. Social Research:a study in methods of gathering data. N.Y. Macmillan.1942.

children appeared interested and willing to co-operate in the way requested, and it seemed that they attended to their voting in an atmosphere of seriousness and interest.

In addition to voting for the various statements on the attitude scale, the children were given the opportunity of making further comments - free responses- on the back of the voting paper if they wished to do so, and the fact that more than half of them responded to this request is indicative of their interest in the investigation. (The comments are dealt with in another section of the thesis.) P.367 and P.377 In each case a normal school period of 40 minutes was allowed for the filling in of the attitude test papers.

c. <u>The Attitude Scores</u>.

In making records of these attitude responses it seemed advisable to simplify the identification of the different classes, seeing there was more than one class of each year, and for this purpose the following system of symbols was adopted. Letter a and letter b were added to the figure 1, 2 or 3 for the first, second and third year classes respectively, and letters a,b,c, and d were added to the figure 4 for the fourth year classes. These symbols have no significance other than that of identification.

It will be noticed that the year at school is used for comparative purposes rather than the average age of the pupils. It seemed better ~~than~~ to compare children of one class in one

school with children of similar ability range in a class in another school.

To obtain the score of each testee his negative and positive columns of votes were added separately, and one subtracted from the other. The voting results from this procedure are shown in Table A.6. (See the next two pages) The possible range of pupils' vote is from -60 to +60.

It will be noticed that in each class the pupils are numbered according to the number in the class. By this means it is possible to show on one page all the votes from one school.

VOTING RESULTS FOR EACH PUPIL IN EACH CLASS.

SCHOOL A.

Pupil	N-30 1a	N-27 1b	N-31 2a	N-27 2b	N-33 3a	N-25 3b	N-28 4a	N-26 4b	N-24 4c	N-32 4d
1	-11	+1	+13	+7	+4	-28	-29	-44	+23	+36
2	+37	+27	+13	-1	-10	+39	-5	-21	+60	+58
3	+30	+28	+33	-12	+26	-26	-4	+16	-8	-16
4	+7	-27	+35	+31	+42	+26	+40	+3	-18	-13
5	+27	-22	-18	-5	+23	+16	-43	-34	-25	-4
6	-6	+44	+18	+4	+20	+27	-34	+7	-29	-7
7	+21	-19	+18	-16	+22	+13	+7	+4	+18	+11
8	+27	-45	-22	-8	+33	+12	+1	-35	-8	+30
9	+2	+21	-19	-43	+29	+3	+39	-42	+56	+43
10	+44	+12	-25	-5	+15	-39	-9	-20	+55	+34
11	+12	-39	-33	-3	+22	+11	-46	+4	+25	+43
12	+43	-5	+39	+22	-10	+21	-57	+27	+3	+17
13	+5	-17	+15	-3	+7	+16	-33	+32	+1	+9
14	+50	+26	+7	+5	+17	+10	-21	-48	-2	-19
15	-2	-29	+42	-9	-38	-16	-59	+49	+33	-3
16	+14	-27	+34	+16	-26	-18	-	+19	+28	+42
17	+6	+23	-39	-10	-16	-7	-60	+23	-10	+7
18	-35	-7	-33	-29	-11	-4	-48	+17	-14	-17
19	-48	+15	+5	-3	+5	-6	-32	+17	-18	-
20	+12	+32	-38	+9	+9	-8	-15	-60	-10	+36
21	+27	-4	+9	-4	-41	-1	-43	-7	+21	+37
22	-	-5	-19	+28	-19	-36	-50	+16	-31	+32
23	+44	-1	+42	-10	+12	+22	-51	+2	-6	-13
24	-13	-1	-1	+8	+27	+23	-12	-27	-5	-3
25	+21	-25	+28	+3	+3	+24	-33	+53	-	+6
26	-9	+16	+9	+3	+4	-	+51	-3	-	-23
27	-28	+20	+32	+44	+19	-	-16	-	-	+13
28	-	-	+19	-	-26	-	+25	-	-	+48
29	+6	-	+12	-	-16	-	-	-	-	+27
30	-38	-	+26	-	+6	-	-	-	-	+10
31	-	-	+2	-	-39	-	-	-	-	+43
32	-	-	-	-	+10	-	-	-	-	+39
33	-	-	-	-	+7	-	-	-	-	-

Table 6.

VOTING RESULTS FOR EACH PUPIL IN EACH SCHOOL.
SCHOOL B.

	N-32	N-32	N-25	N-25	N-28	N-28	N-16	N-15	N-20	N-22	N-2
Pupil	1a	1b	2a	2b	3a	3b	4a	4b	4c	4d	4e
1	+60	-9	+30	+60	+58	+58	+20	+28	+10	+24	-
2	-9	+14	+19	+47	-18	+8	+4	+32	+2	-4	+41
3	+12	+31	-17	+19	+8	+40	+4	+30	-3	+32	+4
4	+31	+31	-13	+31	+13	+3	+22	-5	-1	+50	+23
5	+47	-4	+14	+10	+40	-11	+31	+2	-37	+32	-33
6	+31	+7	-14	+26	-4	+22	-14	+44	-3	+55	+19
7	+19	+25	+45	+15	+3	+6	-6	-8	+28	-39	-
8	-4	+8	+18	-51	-24	+13	-18	+3	-14	+31	-42
9	+31	+47	-42	+12	-11	-28	-15	+48	+12	-36	-24
10	+7	+47	+36	+37	+10	-15	+4	+10	-8	+31	+19
11	+10	+34	-27	+27	+32	+41	+22	+36	+3	-22	-21
12	+25	+13	-30	+30	-6	-30	-28	+5	+17	+35	-48
13	+26	+45	-3	-17	+6	+24	-1	+3	-11	-	-20
14	+8	+15	+27	+35	-24	+25	-22	-	+4	+22	+33
15	+15	+45	+12	+40	+13	+19	+15	+52	-14	+13	+31
16	+47	+38	-27	-13	+22	+14	-24	-	+13	+40	+25
17	-51	+38	-26	-14	-28	+18	-	-	-10	+37	+13
18	+47	+30	+12	+18	-1	-27	-	-	+35	+34	+23
19	+12	-17	-49	-30	-15	+27	-	-	-10	+34	+8
20	+34	+14	+3	+36	+18	-26	-	-	+26	+32	+3
21	+37	+45	-30	-33	+41	+3	-	-	-	+36	-1
22	+13	-42	-23	+14	-18	+14	-	-	-	+23	+21
23	+27	-27	+14	+5	-30	+60	-	-	-	-	+4
24	+45	-3	+9	-25	+20	+31	-	-	-	-	-4
25	+30	+12	-19	+9	+24	+10	-	-	-	-	+46
26	+15	-26	-	-	+11	+47	-	-	-	-	+16
27	-13	-49	-	-	+25	+37	-	-	-	-	-50
28	+45	-30	-	-	+5	+15	-	-	-	-	+14
29	+35	+14	-	-	-	-	-	-	-	-	-36
30	+38	-29	-	-	-	-	-	-	-	-	-
31	+40	+30	-	-	-	-	-	-	-	-	-
32	+38	+19	-	-	-	-	-	-	-	-	-

The mean attitude score obtained from the voting of pupils at school A. was 2.61, and that obtained from the voting of pupils at School B., 10.09. The attitude scale gave scores which ranged from -60 through zero to +60. The Standard Deviation of the score from school A. was 26.09, and from school B. the Standard Deviation was 25.35. The difference between the means from the scores of the two schools was tested for significance by means of the critical ratio and a value of 3.402 difference at the level of one per cent probability. The means were clearly within the neutral range of the attitude continuum, but some factors may have been operating in school B. to produce a significantly more favourable attitude. Some of the possible factors are indicated in Part C. of this thesis, but brief mention is made here of one or two of the points discussed in that section.

In the Section on 'Commencing the Lesson' the quality of the techniques used in this part of the lesson have been approximately appraised by asking judges to rate them on a five-point scale, and comparisons of the two teachers' ratings (see Tables C2 and C3) tend to show that Teacher B. has a higher rating and is more skilful, beginning the lesson in a manner likely to arouse interest.

The Teaching Procedures of Teacher A. and Teacher B. are grouped under various headings as shown in Table C4.

Here it will be noticed that Teacher A. uses the visual method more than does Teacher B., but uses the discussion method much less than Teacher B.

For further discussion data have been assembled from the free responses of the pupils compared with the voting for some of the statements. A statement was added to the attitude test inviting the pupils to make free responses on the back of their papers. When the free responses were analyzed it was found that the comments could be sorted into 16 categories which could be further classified under 2 headings, namely, (a) Statements on matters covered by the attitude scale, and (b) other matters relevant to the teaching of Scripture. The last named statements are used in other sections of the thesis, (see pages 377-387) but the free responses on matters already covered by the attitude scale are used in this section, and comparisons made with the voting.

1. Usefulness of the subject. A statement on the attitude scale was "I think Scripture is one of the most useful subjects we have in school". The votes of the pupils in School A. show that this statement received 30% of the total possible vote for this statement, and in School B. this statement received 46.9% of the total possible vote. (No. of pupils X maximum ratings (4))

It is interesting to note what the pupils have said

in their free response about this aspect of Scripture teaching.

(N.B. Throughout this section the child's statement is followed by the class-year, and a figure in brackets which indicates the number of pupils who made that statement. The capital letters A and B refer to the schools.)

1. I believe it to be useless as an academic subject, but in other respects it proves quite useful. 3rd (1) A
2. Scripture is useless in the modern age. 4th (1) A
3. Scripture is useful in so far as it sets ideals of the life which is about to be entered upon. 4th (1) A
4. Religious Instruction is useful and shows us how much better lives we ought to live. 1st (1) B
5. A reasonable knowledge of Scripture is very useful as you could have very interesting quizzes in class on the Bible. 2nd (1) B
6. I think that in some ways Scripture is very useful. 4th (1) B
7. Scripture taught in school is not only useful but interesting as well. 4th (1) B

The differences between School A and School B. are again apparent.

11. <u>Effect on character building</u>.

The statement on the attitude scale was "Accounts of the great men and women of the past recorded in the Bible, make me want to be a better person." This statement received 44.2 % of the total possible votes for this statement in School A., and 53.3% of the total possible vote in School B.

The free responses of the pupils are now recorded.

1. I think Scripture is one of the best character builders I know and more people should be given an opportunity of learning it. 4th (1)A
2. Scripture gives strength to those to whom Scripture means something, and helps them to overcome temptation. 4th (1)A

3. I think Scripture is a very great help to us and helps us to lead a better life.	4th(1)	B
4. This lesson (Scripture) makes people think and meditate, and develops one's character.	4th(1)	B
5. By reading the Bible I think that I have really tried to make myself a better person.	4th(1)	B
6. The world today needs Scripture more and more- to mould the characters of the young.	4th(1)	B

111. <u>Amount of time to be given to Scripture in school</u>.

The statement on the attitude test was "I think that a lot more school time should be given to Scripture". This statement received 28.7% of the total possible vote for this sta tement in School A. and 44.9% of the total possible vote in School B. The higher percentage of the vote in School B. would tend to indicate that the pupils had given previous consideration to this aspect.

The 1944 Act is not specific as to the amount of time to be given to the teaching of Scripture, with the result that the amount of school time given to this subject seems to vary from school to school, and from class to class. No doubt this is to be expected when the Act does not provide even a minimum number of periods for religious instruction each week.

A number of attempts have been made to ascertain the exact position in this matter, but one finds that, on the whole, the records of investigations cover small areas of the country, and cannot be considered as comprehensive. In 1934 Bra/ley and Petitpierre[1] carried out an investigation amongst a number of young men of Bede College, Durham, who were asked to fill in a questionnaire concerning the religious instruction they had received whilst attending a Secondary School. Amongst the questions asked were two regarding the time given to Religious Instruction, namely, (i) How many periods a week did you have in Religious Knowledge in Forms 1,11,111,1V, V, V1? and (ii) How long were those periods?

The investigators summarised the information received and recorded it as under:

Form I	67.76	Minutes per week.
" II	64.97	" " "
" III	60.05	" " "
" IV	52.53	" " "
" V	44.17	" " "
" VI	26.92	" " "

Thus it is shown that the time given to Religious Instruction in 1934 declined in the higher classes, and from personal observation and experience in schools we would say that the position is still much the same now. In all the schools visited there were not any schools where Religious Instruction was given more than twice a week for 40-minute periods, and quite a few of the schools have one 40-period a week only, and even these periods are squeezed out of the upper forms because of preparation for examination in other subjects.

The Spens Report on Secondary Education issued in 1938 gives the following particulars, 'It is true that, though the number of Secondary Schools making no provision at all for Religious Instruction is small, there is a considerable number in which the subject is not included in the time-table of the higher forms. In some of the latter, religious instruction is discontinued in the sixth form only; in others it is discontinued in the year in which the School Certificate examination is taken, or even earlier.'(2)

The Report of an inquiry made by the Research Committee of the Institute of Christian Education confirms this, 'Before

1944... in Secondary Schools the number of periods allowed was dependent on various considerations. Some schools gave three or four periods weekly...other schools...found it impossible to spare more than one or two periods a week for it, possibly omitting it altogether from the time-table of examination forms.'(3)

Since the Act of 1944 which made it compulsory for scripture instruction to be given in all aided and maintained schools, the time-pattern appears to have become slightly more uniform, though it is difficult to be exact in this matter. Some schools observe periods of different lengths for the classes, and a 'period' may mean 45 minutes in one school, and 30 minutes in another. The Report of the Institute of Christian Education(4) endeavours to give a clear picture about the time given to this subject, and the following approximations are given on Page 14 of the Report.

Birmingham Report. December 1951

School types.	No.	Percentage of schools			
		less than 1 hr.wk.	1-2 hours.wk	over 2 hours.wk	no reply
Infant	250	2.0	54.0	40.8	3.2
Junior	164	1.2	45.1	53.7	-
Sec.Modern	230	7.8	76.5	14.3	1.3
Grammar	90	43.3	42.2	14.4	-
All-age	135	0.7	1.5	97.8	-
Total	869	7.5	48.9	42.3	1.3

In the following comments on this subject made by the pupils of schools A and B it seems quite clear that they do not think that too much time is spent on the subject of Scripture, and this is in accordance with the voting results recorded above.

1. There should be at least two periods of scripture each week.	1st(4)	A	
	1st(5)		B
	4th(3)	A	
	4th(9)		B
2. I would like to have three periods a week.	1st(2)		B
	4th(4)		B
3. I would like to have four periods a week.	3rd(1)		B
	4th(1)		B
4. Forty minutes are sufficient.	4th(2)	A	
	1st(2)		B
	4th(6)		B
5. It should be cut down to 20 minutes.	1st(1)		B
	4th(1)		B
6. Instead of one period a week I would like to have one a day.	1st(1)		B
7. Much more time should be given to scripture.	1st(2)		B
	2nd(2)		B
	3rd(1)		B
8. I think that scripture should be given more time in the senior school.	4th(1)		B
9. Those who wish to learn scripture should have an equal amount of time devoted to it as any other subject.	4th(2)	A	
	4th(1)		B
10. I don't think scripture is taught enough in school. If it were taught a bit more, boys would be better behaved.	1st(1)	A	
11. I think there should be at least 1 period of compulsory religious instruction, and an optional period between scripture and another subject.	3rd(1)	A	
	4th(1)	A	
12. I do not think it is a waste of time.	2nd(1)	A	

13. I don't think too much time is given to Religious Instruction.	1st(1)	A	
	4th(1)		B
14. I think there should not be too much time spent on Sctipture.	1st(1)	A	
	4th(1)	A	
	1st(2)		B

These comments could be grouped under headings of, those who want more time given to scripture, those who want less time and those who think that the time they now have is sufficient.

	School A	School B
More time wanted	10	29
Less time wanted	-	2
Same time as now	4	9

IV. Interesting or boring.

The statement on the attitude scale was "I think that Scripture is one of the most interesting of the school subjects". This statement received 37.2% of the total possible vote in School A, and 49.8% of the total possible vote in School B.

The free responses made by the pupils are given herewith:

1. I think scripture is the dullest of school subjects.			1st(1)	A	
2. I think scripture is far too boring.			1st(1)	A	
			4th(3)		B
3. It is a most interesting subject.	4th(4)	A	2nd(3)	A	
	1st(5)	B	3rd(1)	A	
	3rd(2)	B	2nd(1)		B
			4th(14)		B

4. Too often the stories are gone into with far too much detail and interest wanes.	2nd(1)	A	
5. Scripture is not very interesting but I would not say it is dull or boring.	2nd(1)	A	
	4th(1)	A	
	3rd(1)		B
	4th(1)		B
6. Sometimes I find scripture dull, but other times it is fairly interesting.	2nd(1)	A	
	4th(4)	A	
	4th(1)		B
7. Most of the stories of the Bible are interesting.	3rd(1)	A	
	1st(1)	A	
	4th(1)		B
8. It is a lot more interesting than most subjects.	3rd(1)		B
9. It is not one of the most interesting subjects.	4th(1)	A	
	1st(1)		B
	4th(2)		B
10. Scripture is not supposed to be interesting or exciting, but is an elementary teaching of the Bible and the proper way to live.	4th(1)	A	
11. I think scripture can be interesting at an older age but thoroughly boring in the Primary school.	4th(1)		B

V. Important or unimportant.

The statement of the attitude test was "I think scripture is the most important of all school subjects." This statement received 22% of the total possible vote in school A, and 32.7% of the total possible vote in School B.

The free response comments of the pupils are as follows:

1. I think scripture is an important and exciting subject.	3rd(3)	A	
	1st(2)		B
	3rd(1)		B
	4th(4)		B
2. I think scripture is neither interesting or important.	4th(2)		B

3. I think scripture lessons are fairly important for after-school life.	4th(2)	B
	4th(1) A	
4. Scripture is essential and important for everyone.	1st(1) A	

V1. Helping to interpret and give meaning to everyday life.

The statement on the attitude test was "Scripture helps pupils to understand some of the situations they will meet in life". This statement received 48.7% of the total possible vote in School A, and 62.5% of the total possible vote in School B.

The free responses of the pupils were:

1. I think scripture could help you about marriage and the ways of people.	4th(1) A	
	4th(2)	B
2. The scripture lessons help me at school and will help me when I leave school.	4th(2) A	
	1st(2)	B
	3rd(4)	B
	4th(8)	B
3. Scripture helps people to improve their way of life.	4th(4) A	
	1st(1)	B
	4th(2)	B
4. The main reasons that scripture should be taught are to help us to face up to and help us in life.	1st(1) A	
	3rd(1) A	
	4th(1) A	
	4th(3)	B
5. I think we lead a much better life out of school because of the scripture lessons.	2nd(1) A	
	1st(1)	B
6. Scripture taught in school should teach people of the common facts and problems of life which everyone is likely to experience.	4th(4) A	
	4th(8)	B
7. Scripture sets ideals of the life which is about to be entered upon.	4th(3) A	
	4th(7)	B

8. Scripture helps you when you get to have faith in God.	1st(4) 3rd(4)	B B
9. Scripture helps to mould the lives of future professional men.	4th(1)	B
10. Scripture does not do much to prepare pupils for future life.	4th(1)	B

Ch. iv. THE PUPILS' FURTHER COMMENTS.

a. Preliminary Statement.

When the attitude scale was being prepared consideration was given to the desirability of inviting the pupils to make any further comments they wished to make, using the back of the questionnaire for this purpose. Accordingly a statement to this effect was added to the second page of the test, as follows: "If you wish to make any statements please write them on the back of this form."

In response to this invitation 317 pupils wrote comments on the back of the paper, in which they expressed some opinion or added a reason for the way they had voted for specific statements on the questionnaire.

It was to be expected that the comments would fall within the categories of the questionnaire, for the various aspects of Scripture enunciated in the questionnaire-statements would be well to the front of the mind because of the strong influence of recency. However, whilst it is true that many of the pupils' comments were within the seven categories of the questionnaire, many pupils made comments - some very thought-provoking - on other aspects of Scripture as a school subject. Altogether it was possible to sort the comments according to the sixteen common factors listed as follows:

1. General statements.
2. Usefulness of the subject.
3. Effect on character-building.
4. Time spent in studying the subject.
5. Interesting or boring.
6. Important or unimportant.
7. Helping to interpret and give meaning to everyday life.

   (the above constitute the categories of the questionnaire)

8. Liking or disliking the subject.
9. Whether it should be optional or compulsory in schools.
10. Methods of teaching this subject.
11. The teacher of Scripture.
12. Whether or not it should be an examinable subject.
13. Understanding it gives of people of the past.
14. The need for modern translations of the Bible.
15. The Morning Assembly as an act of Worship.
16. The content of the Scripture lesson.

These comments have been divided and used in several parts of the thesis as indicated below:

(a) Nos. 1-7. Comments on the various aspects of the Scripture lesson which are covered by the categories are used in the same section as the results of the voting.

b. Nos. 10, 11 and 15. are used in Part B. of the thesis: The Teaching Situation.

c. The remaining groups of comments are used in the present section.

THE PUPILS' COMMENTS.

The school year is shown at the right of the page. The number of pupils who made the statement is shown in brackets, and the school is indicated by either letter A. or letter B.

b. Whether or not Scripture should be examinable.

The pupils who made comments on this aspect of Religious Instruction in Schools raised a point which has been the subject of considerable controversy.

This is what they said:

1. Scripture has not many uses except to test us in exams.	2nd. (1) A
2. I think Scripture is quite interesting but everyone gets worried and flustered when the exams come.	2nd. (1) A
3. I think that Scripture should be taught in schools, but should not be included in our exams.	2nd. (1) A
4. I think it should be left to the pupil's own judgment as to whether he or she takes the subjects at examination level.	2nd. (1) A 4th. (1) B
5. I think Scripture should be just as important in the General Certificate of Education as what history is.	4th. (1) A
6. I think Scripture exams should not cover the names of places because of the difficult names to spell.	4th.(1) B

7.	The marks gained in the Scripture exam. should <u>not</u> count toward the form order, though I agree that marks should be given for the tests.	4th.(2) A
8.	I don't think Scripture should be put in exams.	4th.(1) A

It would seem that these opinions are representative of those in existence among secondary school pupils. Some think Scripture should not be examined, some think it should, whilst many accept the position that it is examined but think that the marks given should not count toward the form order. Conversations with secondary school pupils confirm this.

The discussion about this subject seems to revolve around the following points: (a) Some say that religious faith and experience cannot be divorced from the study of Scripture and therefore it should not be examined, because faith and experience cannot be measured. (b) Others consider that if the teaching of Scripture is historical and objective it is quite desirable to ascertain if the student has acquired any knowledge from what has been taught, and a written examination may well provide this test. (c) If the Scripture lesson is given "with the purpose of securing an accurate understanding of the original and historical meaning of the books which are read" because this is "normally the soundest basis for other religious education", then Scripture should be an examinable subject. (d) If Scripture

knowledge is not included amongst the examination subjects then it is not given the same value as other subjects, less time is devoted to it in school and it has not the same status as the subjects that are examined. (e) In the Spens[4] report we find the view expressed that "many of us hold the view that the unique value of the subject is enhanced when it is entirely freed from examination, and the idea of direct or indirect gain or advantage is eliminated". (f) When the Bible is read for its superb literary qualities "we believe that the process is directed to a result which cannot be tested by formal examination".[5]

c. Whether Scripture be optional or compulsory in schools.

The fact that Religious Instruction is compulsory in schools is of great interest and great importance. The 1944 Act states, "Subject to the provisions of this section, religious instruction shall be given in every county school, and in every voluntary school" (1) Further, there are special provisions made for religious instruction in controlled schools, aided schools and special agreement schools. "Where parents of any pupils in attendance at a controlled school request that

they may receive religious instruction in accordance with the provisions of the trust deed relating to the school.....the foundation managers or governors shall..... make arrangements for securing that such religious instruction is given to those pupils at the school not more than two periods in each week". (2)
"The religious instruction given to the pupils in attendance at an aided school or at a special agreement school shall be under the control of the managers or governors of the school, and shall be in accordance with any provisions of the deed relating to the school..."(3)

In making their comments the pupils were particularly vocal on this aspect of Scripture as a school subject, more so than about any other aspect. Of the 317 pupils who made comments, 50 were of the opinion that the subject should not be compulsory, whilst 71 were of the opposite opinion.

Some pupils expressed their opinions in rather strong words, whilst others declared positive views in a negative phrase. However, the words used by the pupils were sufficiently similar to be able to group their opinions as under:

1. Scripture should be a compulsory subject in schools.	:3rd.(1) A :4th.(1) A :4th.(6) B

2.	I think Scripture should be taught in schools.	1st.(3) B 4th.(5) A 4th.(23)B
3.	This subject should not be dropped under any circumstances, particularly in Secondary Schools where one can get the real meaning of the Scripture.	4th.(1) B
4.	I think everyone should be taught Scripture.	1st.(3) A (3) B 2nd.(3) A 3rd(2) A 4th.(2) A (7) B
5.	I think Scripture should be taught in every country.	4th.(6) B
6.	Maybe I don't think Scripture an interesting subject, but in my opinion it should be taught in school.	3rd(1) A
7.	I do not say that Scripture should not be taught in schools. I think it should	4th.(1) A (2) B
8.	I do not think Scripture should be banned in schools.	4th.(1) B

The negative expressions follow this pattern:

1.	I have a strong opinion that we should choose whether Scripture is necessary to us.	1st.(1) A 2nd.(3) A 3rd.(1) B 4th.(21)A (14)B
2.	I would not force anyone to have Scripture lessons in school.	3rd.(1) A (1) B
3.	Children should not be made to believe in Scripture if theyare against it.	4th.(1) A
4.	I think Scripture should be cut out altogether except in the case of someone wanting to take it for special reasons - exams.	2nd.(1) B

5.	I think Scripture should be taught only if the pupil wishes to take up the subject when he leaves school.	:1st.(1) A :3rd.(1) B
6.	Scripture should not be taught in schools.	:3rd.(3) A :4th.(1) B

d. Understanding it gives of people of the past.

Eight students made comments which we were able to group under the above heading. Details of the class year, number of students who made each remark, and the school are recorded as in previous sections hereof:

1.	It has been said that history repeats itself; this is especially true of the Bible. By studying Scripture one broadens one's outlook on the life and thinking of the people of those days, and even learn to think for oneself.	:3rd.(1) A
2.	Scripture helps one to learn how things have developed during the many past years.	:4th.(1) A :3rd.(1) A
3.	I think Scripture helps people to understand that people of ancient times were not very different from what we are.	:1st.(1) B
4.	I think Scripture is a historic subject which brings you closer to the people.	:4th.(1) B
5.	Scripture is interesting because it portrays the way in which the people in those days lived.	: 4th.(1) A : 4th.(1) B

6.	I think there is definite help to be gained from studying Scripture because it teaches many lessons and there is something to be gained from learning about the mistakes and successes of others.	4th.(1) B

e. Need for modern translations of the Bible.

Thirty-seven pupils made a comment about the pressing need of more modern translations of the Bible to be used in schools as well as the authorised version or instead of it.

1.	I think that the Bible should be written in modern everyday language, so as to be easier to understand.	2nd.(2) A (3) B 3rd.(1) A (13) B 4th.(9) B
2.	On the whole Scripture would be much more interesting if the Bible was clearer and the stories told in an exciting way.	3rd.(1) A
3.	Scripture might be more interesting if the Bible was translated properly.	4th.(1) A
4.	I think Scripture should be done in the American authorised version.	2nd.(1) B
5.	If new translations are used in preference to the old one I don't think the old one should be forgotten altogether.	3rd.(1) B
6.	The Scripture would be more widely read if it was written in a more modern style, but the meaning should not be changed in any way at all.	3rd.(1) B
7.	Bible stories should be put in colourful books with illustrations.	3rd.(2) B

8.	I used to think the Scripture period as a waste of time, but since the advent of the 'Authorised and Modern Version' I am much more favoured to the Scripture period.	4th.(1) B

f. GENERAL STATEMENTS.

In addition to the comments which have been grouped under specific headings, the pupils made other comments which, for want of a better term, have been grouped under this general heading. In each case the class year and school are given so that the pattern conforms to that of the whole of this chapter.

1.	Scripture taught correctly is invaluable.	3rd. A
2.	Although Scripture is a very interesting subject and enjoyable to study, I feel that many boys, including myself and one of my friends, find it hard to know whether to make this our work; In other words whether to become ordained. I feel that it would be a great help if this were spoken about a little at school.	3rd. A
3.	I think that in times of trouble Scripture can help. It is distressing to have nothing to comfort oneself.	3rd. A
4.	Scripture could be made more interesting by the teachers who, although they teach fairly well, do not have that something which makes it more interesting when coming from a member of the clergy. By making it more interesting more people would do Scripture as a subject, and others would be joined more closely to their Creator, doing them a great deal of moral good especially necessary in the war-scared, ill-disciplined world of today.	4th. B

5.	It is my belief the Scripture should not be taught until the sixth form where one can weigh up the pros and cons in one's own mind and then give an opinion for or against.	4th. B
6.	The Duke of Wellington once said 'Educate men without religion and they are but clever devils'. Probably there is a certain amount of truth in this, and many atheists and people without any strong religious convictions, will agree that an elementary knowledge of the Bible is both useful and essential for a person to be well well-educated. The educational value of the Bible is very high, it not only includes the history of the Jews and the early Christian Church, but it was composed in the most faultless English by the foremost scholars of Tudor England.	4th. B

LIST OF REFERENCES.

Ch. iv.

1. 1944 Act. Section 25 (1)
2. 1944 Act. " 27 (1)
3. 1944 Act. " 28 (1)
4. The Spens Report - 1956. p. 215.
5. " " " - 1956. p. 214.

Ch. 5. CONCLUDING STATEMENT.

To summarise the findings of this attitude test we may point to the particulars already recorded. There was a significant difference (P - .01) between School A and School B, with School B more in favour of Scripture lessons than School A, the mean attitude scores being 2.61 and 10.09 respectively, on scales ranging from -60through zero to +60.

In the further evidence offered by comparing free responses with the voting we found that the respective percentages of the total possible vote (N X 4) in each of the statements were:

		A.	B.
1.	Usefulness of the subject.	30.0%	46.9%
2.	Effect on character building.	44.2	53.3
3.	Amount of time to be given to scripture in school.	28.7	44.9
4.	Interesting or boring.	37.2	49.8
5.	Important or unimportant.	22.0	32,7
6.	Helping to interpret and give meaning to everday life.	48.7	62.5

The significance of the difference between the proportions has been worked out by means of the critical ratio and found to be significant.

All these percentages are higher for School B than for School A. An interesting comparison could be made on the degree of response in each statement. The quantity of free response material is probably indicative of the areas of interest to pupils. If this is so, then the percentages in item No.6. are significant when compared with the fact that more pupils made comments on this aspect than on any other.

On the matter of the usefulness of the subject: seven pupils commented on the usefulness of the subject and only two of these remarked that the subject was useless. They were School A pupils. Four of School B pupils - from three different age levels - referred to the usefulness of Scripture, which indicates that School B pupils have a much higher regard for the practical value of Scripture.

A similar situation obtains regarding the statement about the effect of Scripture on character building: twice as many School B pupils as School A pupils agreed on this point.

Regarding the amount of time to be given to Scripture lessons in school: this topic called forth a considerable volume of comment from pupils of both schools. This was the second most popular topic on which comments were made, indicating that this is a debatable point.

On the matter of whether or not Scripture is important,

pupils from both schools indicated in their free responses that they regarded Scripture as an important subject - important enough for them to say so, but the number who so commented was disappointing.

The statement on the attitude test that "Scripture helps pupils to understand some of the situations they will meet in life" received the highest vote in both schools, and in the free responses this was confirmed by positive comments by sixty-five of the sixty-six pupils who made responses. This indicates that adolescents are expecting Scripture lessons in school to help them to'set up ideals of the life about to be entered upon', and to teach them about 'the common facts and problems of life' which they expect to experience. This finding is confirmed by Hilliard(a) from the results of research concerning the influence of Religious Education upon the development of children's moral ideas, and in which he states that adolescents "look to religious education....to assist them in the development and maintenance of their moral ideas and standards of conduct", and this being so "religious education which deals effectively, in middle and later adolescence, particularly with religio-moral principles and their

(a) Hilliard,F.H. The Influence of Religious Education upon the Development of Children's Moral Ideas. British J.Educational Psychology. XXIX. 1. 1959.

application to current problems is likely to meet with an interested response from adolescents." In writing on this same theme Jeffreys(a) says that 'no other literature can better give...a deep insight into the meaning of life" than the Bible.

It is recognised that all the quantitative information which has been calculated from the free response material can only serve to indicate trends, and make suggestions regarding the similarities and differences because there is not data from the pupils who did not make comments. It seems, however, reasonable to infer that the pupils who did make comments on certain issues were more interested in those issues than the pupils who made no comment.

It is obvious that the pupils in School B had strong views about the amount of time to be given to this subject, both their comments and their voting on the attitude test statement relative to time testify to this. They voted for more time and backed it by their free responses.

Is Scripture interesting or boring? There are not great differences between the schools in the voting on this aspect, although the voting of School B was a little higher than School A. Eight pupils in School A

(a) See Jeffreys, M.V.C. Beyond Neutrality. London.Pitman 1955, and Glaucon. London. Pitman. 1950.

and twenty-two in School B said that scripture is a most interesting subject. Only one pupil in each school intimated that they found the subject really dull and boring. Compared with other issues in the scale this is fairly popular with regard to the amount of response, but the fact that so many more in school B made favourable comments seems to suggest that there may be some features in School B that have aroused more interest in this issue.

P A R T D

CHILDREN'S ATTITUDES AND PREFERENCES.

Section b. Children's Choices of Scripture Stories.

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PART D. CHILDREN'S ATTITUDES AND PREFERENCES.

Section b. Choices in Scripture Stories.

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b. Some previous investigations in preferences.
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Chapter IV. CONCLUDING STATEMENT.

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" b.Vll. Stories peculiar to each class.

" b.Vlll. Scope of stories in each class.

" b.lX. O.T.Stories chosen by girls.

" b. X. Stories peculiar to each class.

" b.Xl. Scope of choices in each class.

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Graph. b.ll. " " " " "

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" b. Vl. Comparison of O.T.stories chosen by boys and girls in all classes.

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Chapter I

INTRODUCTION

a. General Statement.

b. Some investigations in preferences.

c. Some investigations in reading preferences.

d. Methods in this investigation.

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Section b. CHOICES OF SCRIPTURE STORIES.

Ch.1. INTRODUCTION.

a. GENERAL STATEMENT.

In this part of the investigation an attempt has been made to ascertain and record the choices of some children regarding those parts of the Bible which appeal to them most. The sample taken is not large enough for one to put too much reliance on the results, but it is hoped that it is sufficient to suggest fruitful approaches to the subject for investigators who wish to examine the subject on a large scale. It may be that a knowledge of these preferences will not effect changes in any syllabus, but at least it was felt worth while to list them.

One must, of course, recognise that there are many factors contributing to the choice of certain parts of the Scriptures, and these factors need not necessarily be revealed in the reasons given by the children. There is no doubt that the effectiveness of the teaching, the abilities of the child, the popularity of the teacher (particularly where a child has more than one Scripture teacher) and methods of teaching will have some influence in determining preferences.

It was felt that a list could be compiled showing the Bible stories known and enjoyed by children in various age groups, and that this list would show variations in accordance with the growth and development[(a)] of children. It was thought, also, that it would be a profitable exercise to make some endeavour to record and understand, if possible, the reasons given. It was anticipated that one of the most useful functions of this pilot-survey would be the provision of suitable data for the construction of a comprehensive questionnaire for a larger piece of research in this subject.

b. SOME PREVIOUS INVESTIGATIONS IN PREFERENCES.

The investigation made by Feasey in 1927[(1)] aimed to gain some light on the attitudes which children adopt to the poems they study at school. The experiment was carried out in the girls' departmental of two Leeds elementary schools: 13 classes were used, ranging from standard 1 to standard Vll, making a total of 550 children.

Six poems previously studied by the children were used. The names of these were written on the blackboard

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(a) mental, emotional, spiritual, physical, social.

and the children were asked to say which they liked best and, if possible, to give their reasons.

The children's preferences were grouped under age headings, and the reasons classified according to a scheme of judgments established by the investigator, who was able to draw some educational conclusions from the data.

In 1931 Austin[2] investigated the motives of adolescents for the choice of the teaching profession. The two hundred and eighty-four questionnaires which are used as the basis for this report were included in a survey of another investigator[a], who had investigated the whole question of 1105 children's choice of a vocation.

The conclusions reached by Austin were as follows: (1) Teaching was the most popular of all the professions and was more popular with girls than with boys. (2) Very few of the children gave sound reasons for their choice of the teaching profession or indicated that they had given serious thought to the matter. (3) The reason most frequently given was the influence of parents or teachers. There is abundant evidence that parents do not wisely use

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(a) Professor Valentine. (The Forum of Education. Vol.V. No.2. and (" " " " Vol.VIII. No.1 and No.2.

this influence, that the children resent what they call 'interference', but they do appreciate advice and encouragement. (4) There are many evidences of the tendency of adolescents not to want to grow up. (5) The papers of children between fifteen and sixteen years of age are exceptional in a number of respects. (6) A noticeable thread running through all the papers is the fact that the children know precious little about careers, neither is there any indication of any awareness that a profession should be chosen which would give reasonable prospect of happiness and success.

Pritchard[3] in 1935 reported an enquiry in which the responses of 8273 boys and girls at the secondary stage were considered. To gather the data pupils were given a list of subjects and asked to rank them in order of preference. They were asked to give reasons for liking the subject they placed first on the list and for the subject placed last on the list. The main findings recorded were (1) the pupils need self-activity: (2) they delight in proving things: (3) they find pleasure in discussion and argument: (4) they prefer their subjects to be linked up with everyday life: (5) they feel the need for variety: (6) they look for a manifestation of human interest wherever

possible.

From these results the investigator concluded that two types of interest existed, namely, subjective and objective. A subjective interest was concerned primarily with the process the pupil was conducting, for instance, interest in work being done in mathematics. Interest in literary subjects was termed objective as it was directed mainly to the subject matter presented. It was noted that the results of the investigation showed that the subjects eliciting objective interest were all above the average of popularity, whereas those largely subjective were below the level.

Pritchard's comments on the low position of mathematics in the final order of popularity suggest that the un-popularity of this subject is due to the fact that the adolescent mind has not developed to the stage where it can grapple with symbols with any degree of ease.

In 1936 Shakespeare[4] carried out an investigation in the elementary schools in Worcestershire, in which he analysed the opinions of 4,572 boys and 4,555 girls from small country and large town schools. The method used was similar to that used by Pritchard. The age range was 7-14 years.

It was found that the subjects which allowed of bodily activity were the most popular, whilst the abstract and

routine subjects were less popular. This is in agreement with the desire for self activity, reported by Pritchard.

Shakespeare also examined the relationship between the popularity of the subjects and the age of the pupils. He found that at about the age of eleven years there appeared to be an increase in the liking for subjects in which the results were perceptible, such as Arithmetic, Science, Poetry and Recitation. This suggests the desire of the pupil is to become independent and to achieve tangible results. This may be due more to psychological development than to a change in the child's attitude towards the school subject.

This investigator noted that about the age of 12 the pupils seemed to develop a sense of more remote ends and became conscious of the need for acquiring knowledge and for directing acts as a means to those ends. This suggests, says the investigator, that the outlook of the pupil was widening and becoming increasingly concerned with the standards of society.

Investigations have also been carried out to attempt to determine the scientific interests of children. The subject matter and the method of presentation most suitable, that is, arousing the greatest interest in the children at different ages, were examined with this aim in view. In

1938, Comber[5] carried out an enquiry amongst 2263 boys and girls attending Secondary Schools, the age range being 11 to 17 years. A questionnaire containing 117 items was used. A threepoint rating scale was given and the general form of the question was, "Are you interested in learning about.....?" The topics inserted were selected from all branches of science.

The main findings were, (1) Younger children were more uniform in their interests than older children. (2) There was no evidence of any important differences in the scientific interests of children living in urban and rural areas, that is, ~~that is~~, experience and environment appear to have only a slight effect upon children's interests in science. (3) Interest in a topic appears to be increased if it is known that a knowledge of the subject is useful, either to the pupil as an individual or even to mankind in general.

A different approach to the topic of interests was reported in 1942 in a survey carried out by McClelland[6] on the problem of selection for secondary education. Three points of enquiry were examined: (1) The relationship existing between the ratings of interest in the school subjects given by the pupils and a similar rating attained from the Primary teachers. (2) The advisability of taking the teachers' ratings of the pupils' interests in account

in any scheme of selection. This part of the scheme was abandoned. (3) The difference between the Teachers' interest ratings for pupils after attending the different types of Secondary schools.

In the survey referred to above Crabb investigated the order of preferences of school subjects for a group of 227 pupils at the qualifying stage in a Scottish industrial city. (The interests of these pupils in school subjects had been rated previously by the Primary teachers, detailed instructions having been given as to the method of rating. A five-point scheme was used, the meanings of the 'levels' was stated and instructions were given to the teachers regarding the percentage of pupils who would be expected to be placed in each category in a normal class.) The chosen group of pupils was given a list of 16 school subjects and each pupil was asked to indicate, by underlining, whether he liked the subject, disliked or was uncertain about his feelings toward it. He was also asked to name his favourite subject.

The subjects were grouped for purposes of comparison as

(1) Humanistic - Reading, Poetry, composition, spelling, grammar, History.

(2) Realistic - Geography, Arithmetic, Nature Study.

(3) Practical - Drawing, Painting, Handwork, Writing, Physical Exercises.

The main results were: (1) There was no significant difference between the interest of boys and girls in school subjects at the stage of transference to secondary education. (2) Practical subjects were liked most by both boys and girls: Realistic subjects were preferred to Humanistic subjects. (3) The greatest variation in liking occurred in Grammar, History, Composition: the smallest variation in Physical education, Arithmetic and Nature study.

In 1943 Rallison(7) completed the report of an enquiry made in 141 schools in the city of Newcastle-on-Tyne and the urban and rural districts of the County of Northumberland. 3514 children in the Senior schools, both boys and girls of an age range of 11 to 13 years, were asked to list all the things about which they would like to know. The topics were divided into two groups, those concerned with science and those concerned with non-science subjects. The percentage frequency of occurrance of topics was taken to represent the relative interest on the part of the children. The topics were further grouped under school subjects so as to be able to compare the relative interest in the various subjects.

The main findings were: (1) Among non-scientific subjects the greatest interest was in vocations. (2) The

interests of girls in non-scientific subjects tended to remain the same over the senior school range. The interests of boys changed more particularly about the age of 13 years. (3) There was a moderate agreement between the interests of boys and girls in the non-scientific subjects, outstanding interests on the part of both sexes were in vocations, games and physical training. (4) Girls from all types of environment were noticeably similar in the consistency of their interests, tending mainly towards the non-scientific.

Lambert's[8] thesis describes an attempt made to determine the approach to the different school subjects and to the whole curriculum which appeared to be desired by pupils at the various stages of a Secondary School course.

The relative magnitude of various factors, the personal liking for the teacher, the estimated ease of achievement, the possibility of failure in school examinations, which may affect the expression of interest were also assessed.

By considering the motives which appeared to be present where liking for a subject was expressed and where indifference to or dislike for a subject was expressed, some information was obtained regarding the essential differences between liking and disliking a subject.

The stability of the expressed interest in school subjects was determined over the age range of 12 to 14 years; the effect of giving vocational instruction on the attitude of pupils towards school subjects was also investigated.

The verbal responses of pupils to various questionnaires, (interest in school subjects, in leisure time activities, in vocations) were considered to be indicative of underlying personality drives. The deductions from these questionnaires were used in conjunction with a record of scholastic attainment to attempt to provide a synthesised pattern of the individual. An estimate of the validity of these personality assessments was reached by a comparison with a self estimate on the part of a few pupils, the results of a separate personality test, and with the suitability of the chosen vocation.

An interesting experiment by Locke and Grimm[9] was an odor preference test on 69 subjects, in which the Broad elements of the research were: (1) The ability to differentiate between 'expensive' odors. (2) The relationships between the subjective concepts of costliness and 'pleasantness' or 'unpleasantness' of a perfume compound. (3) The ability to recognise some of the more common floral odors.

The thesis report by Black[10] describes an attempt to discover whether leisure time interests and vocational preferences of School-leavers tend to be similar or different for children living in rural England or in London. In particular this investigator tried to discover whether a perfectly free choice of work by these children would show the same one-way drift of young workers from the country to work in the towns, as existed at the time of the investigation.

The material of the investigation consisted of the answers to a short questionnaire by 484 children living in Wiltshire and 490 children living in London. All the children were 14 plus. These answers were studied in order to ascertain the extent to which (1) leisure time interests (2) material desires, and (3) vocational preferences are different for country children and town children.

A study was made also of the extent to which there is a connection between interests and vocational choices.

The conclusions reached by the investigator from this study suggest that in general the interests and vocational preferences of children in the country and the town are similar, but that there are certain small but significant differences. It was found also that a free choice of work would make no difference to the tendency for country children to want to work in the towns.

In the study made by Nienstedt and Ross,[11] 100 College students and 50 aged people were used as subjects. The materials used were 24 black-cardboard rectangles and a white card on which they were presented. Each subject was asked to select the rectangle liked best: this was then removed from the group and the question asked again, until the subject had made all the possible choices.

In thus studying the aesthetic preferences of College students and adults the investigator was completing a series commenced by other investigators[a]. This study was concerned with determining the effect of increasing the size of rectangles on the preference choices.

The conclusion drawn by this investigator was that the subjects were responding to the width-length ratios and not the size of the rectangles. The findings show that the aged prefer rectangles with the greater width-length ratios.

French[12] based his survey on an attempt to find answers to some questions regarding children's preferences for pictures, namely, (1) What kind of organized pattern

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(a)Thompson C.G. Jl. of Experimental Psychology. 1946. 36. 50-58.

Shipley, W.C., Dattman, P.E. " " " " 1947.
and Steele, B.A. 37. 333-336

can children be expected to comprehend? (2) Are children's art appreciation and their art product related? (3) Would not children prefer paintings whose evocative values are available to them? (4) Would they not reject paintings with, to them, incomprehensible organisation? (5) Would they not be on firm aesthetic ground only when the complexity of organised pattern in the painting is comparable to the complexity of pictorial organisation in their own art products?

A series of paired pictures with similar subject matter was prepared and presented to 88 teachers and 142 first-grade children. The papers were given to the 88 teachers in order to establish an adult teacher reaction to the pictures. The pictures were also given to 554 children in another elementary school to check the response due to maturation.

The results showed that the majority of the teachers preferred the complex illustrations whilst the majority of the children preferred the simple pictures. While boys and girls varied in their degree of preference for some pairs of pictures, there was little sex difference in their preferences for the simple pictures. There was practically no difference in the responses of the children of the various socio-economic levels which were six widely separate areas.

Rudisill[13] presents conclusions justified by the preferences expressed by 30 pairs of children ranging from the kindergarten to the 6th grade for illustrations differing in amount of color and in degree of life-likeness, in a thesis about children's preferences for color in illustrations.

'The film choices of adolescents' is the title of a research report by Wall & Smith[14] in which they give the results of an enquiry concerning the choices of 2,069 boys and girls made among 808 showings of nearly 300 films, and a second source of data from the essays of 979 adolescents on 'The best film I have ever seen.'

These investigators found that there is little to suggest that preferences for different types of film are substantially different in the different sex and educational groups: animal films are more popular in the age group studied than might have been expected and films dealing with family relationships are more popular among girls than among boys who prefer horror, war and adventure films.

The essays gave reasons for preferences and from these the investigators were able to record that boys most frequently mentioned excitement, the appeal of the star, colour and realism, whereas the girls most frequently mentioned the appeal of the star, followed by realism, colour, sentiment and pathos.

Cockburn[15] has made a study of teachers' preferences among their pupils, testing fourteen teachers among 22 children. The measure of a complex criterion was the teachers' rankings of the children in order of personal liking; and the children were ranked in terms of intelligence, smartness and ascendancy-submission. The teachers' preferences were analyzed in terms of the objective qualities just mentioned.

The investigator claimed that within the limitations of the dats it was possible to express the personal preferences of the tested group of teachers in terms of psychologically meaningful qualities.

The musical preferences of a group of 156 Scottish school children were investigated by Jamieson[16] who gathered the data by means of (a) a questionnaire giving a list of Scottish folk-songs, other folk-songs, popular songs, sacred songs - 60 all told; the children made marks to show whether they knew the songs very well, quite well or not at all: (b) a questionnaire designed to assess the child's musical background and general attitude to music: (c) a list of ten types of music on which each child marked his three favourite types: (d) a short essay written at home on the subject "My Favourite Music": (e) the subjects were asked to recognise 10 of the 6o tunes played on the piano, as a check against the choices in (a), and as a guide to musical

ability: (f) The 6o tunes were played a second time and the children rated them on a five-point scale for pleasantness.

The main conclusions were, (1)Lively, stirring tunes were better known than slow, soothing tunes: (2) Girls knew more lullabies than boys, but knew marches better than lullabies: (3) a good socio-aconomic background appears to increase the number of songs known: (4) children of lower I.Q. made comparatively high scores in musical tests, and this suggests that music could be used effectively to bring these children into contact with Western culture: (5)Operatic songs, symphonic or solo instrumental music obtained high rankings among girls of good musical background; otherwise girls share the preferences of boys for all classes of Jazz, Cowboy and pipe music: (6) The essays confirmed the preferences for tranquil music on the part of children of the 'good-class' school.

The investigation by Garland[17] concerned the extent to which school children, aged 11 - 16 years, listen to B.B.C. programmes and its relationship to the acquisition of knowledge. Three aspects were studied, namely, (1) the content of children's listening: (2) their appreciation of radio programmes: and (3) the relationship between the process of listening to certain programmes and the acquisition of knowledge. Two hundred and twenty-eight children kept listening diaries for two weeks, and the main criterion of

programme appreciation was derived from an appreciation index based on a five-point scale, whilst the third stage tested 'incidental' rather than 'intentional' learning. On the last point the results were generally favourable to the radio programme as a means of incidental learning, though the investigator found that a combination of listening and reading appears to be the best method of acquiring knowledge in this field.

The vocational preferences of Secondary modern school children were investigated by Wilson[18] who tested over sixteen hundred children. The writer stated that there were two main purposes: (1) to ascertain how far the vocational aims of children near school-leaving age were in accordance with their abilities and vocational opportunities: and (2) to study some of the factors making for realistic vocational choice. The most important factors influencing vocational choice were: the parents' occupation, the opinion and experiences of other relatives and friends, interest and success in relevant school subjects, and the opportunity of seeing work done. We are indebted to Fitzpatrick and Wiseman[19] for a report on research done in the field of selecting children for technical education: to Hughes[20] for work done regarding the choices of children in individual activities in the Junior school: to Lovell & White[21] for their investigation in the factors influencing the choice of subjects in school and in Training College, and to Fessler[22] for a study embracing the attitudes and interests of girls attending Day Continuation College.

c. SOME PREVIOUS INVESTIGATIONS IN READING PREFERENCES.

There has been a considerable volume of research reports of intensive and illuminating investigations in the field of Reading Preferences. One cannot help but realise when reading Gray's[23] Summaries of Reading investigations that a tremendous mass of facts must have been accumulated as a result of these surveys, for there are literally thousands of such surveys reported by Gray in his annual summaries, and indeed in 1949, in an article prepared in anotner connection, he stated, "462 scientific studies about reading were published in the U.S.A. and in England from 1941 to 1945: 169 were published in the next 3 years", and that the trend was upward.[24]

It is of interest in this connection to note that Durrell and Murphy[25] wrote, "So far as reading is concerned, research probably says too much too often, and it has been doing so for many years until now the accumulated annual summaries represent some 2,500 separate reports that merit the designation 'research'...."

It would seem at first glance that almost every section of the field has been investigated. The content of reading has been covered by Spiegelman, Terwilliger and Fearing[26], in "The Content of Comics", Burns[27] in "Newspaper Reading

in the Secondary Modern School", Huber and Chappelear[28] in "Children's Magazine Reading", Abbott and Williams[29] in "A Study of Children's Interests in Magazines", Feasy[30] in "Children's Appreciation of Poems", Rallison[31] in "The Scientific Interests of Senior School Children", Rudisill[32] in "Children's preferences for colour versus other quality in illustrations" and Garnett[33] in "Children's Choices in Prose".

Some investigators have concentrated on certain age groups as, for example, Celestine's[34] study concentrated on "Children in the elementary grades", Lancaster[35] was interested in reading preferences "Of pupils in grades 1V - V111", Kangley[36] specialised in "preferences in the Junior High School", and Hockett[37] studied the "Reading interests of Z-section pupils".

Other investigators examined the reading interests of one sex, like Belser's[38] enquiry into "The reading interests of boys", while others were more interested in the general aspects, such as Grant and White[39], "A Study of Children's Choices of Reading Materials". Gates, Pearson and Sartorius[40] "Studies of Children's Interests in Reading", Broening[41] "Factors influencing Pupils' reading of Library Books", Green[42] "Reading for Fun", and Jordan[43] "Children's interests in Reading". The investigation by Uhl[44] concerned the materials of reading, and that of Dunn[45] was concerned

primarily with interest factors in primary reading materials. Washburne and Vogel[46] investigated the choices of children in thirty-four cities and from these choices were able to prepare the Winnetka Graded Book-list. A few years later a Sub-committee of the White House Conference on Child Health and Protection[47] made a study of the voluntary Reading of boys and girls in the U.S.A.

From the thousands of recorded investigations a few have been selected for brief mention and some for more detailed mention according to the needs and interests of the investigator. A few of the investigations made between 1891 and 1930 have been summarised in chart form and this occupies the following few pages.

SOME INVESTIGATIONS IN READING PREFERENCES 1891 - 1930.

Date	Investigator	Investigation	Journal etc..	Subjects	Purpose.
1891.	Henderson, H.C.	Report of Child Reading	Report of the State Superintendent of Public instruction of N.Y. 11.	3000 children 9-15 years of age.	To ascertain what children read: How much they read: reasons why theyliked or disliked certain sections.
1898.	Kirkpatrick, E.A.	Children's Reading.	North Western Monthly 1X.	5000 children grades 4-10 incl:	To ascertain kind and amount of reading: period when interest was highest: whether or not there were differences in the sexes.
1899.	Wissler, C.	The Interests of Children in the Reading Work of the Elementary Schools.	Pedagogical Seminary V.	1950 children of Primary School age.	To gather names of best liked portions of preceding year's reader, with reasons for choice.
1899.	Vostrovsky, C.	A Study of Children's Reading Tastes.	Pedagogical Seminary V1.	1269 children 9-18 years of age.	To ascertain number and kind of books read, reasons for liking and disliking certain material.
1901.	Chase, S.F.	Adolescence: Its Problems and experiences applied to the choice of reading matter for the early adolescent years.	Journal of Adolescence 1.	376 Adults.	To discover kind of reading in adolescent years.
1902.	Abbott, A.	Reading of High School Pupils.	School Review X.	2499 Students 14-19 years of age.	To check a compiled list for liking.
1905.	Thurber, S.	Voluntary Reading in the classical High School.	School Review X111.	High School Students.	To discover kind of voluntary reading done
1906.	Low, F.B.	Reading of the Modern Girl.	Nineteenth Century L1X.	High School Girls.	To ascertain the modern girl's reading.

Date	Investigator	Investigation.	Journal etc..	Subjects.	Purpose.
1907.	Smith, F.O.	Pupils' Voluntary Reading.	Pedagogical Seminary XIV.	2,200 children in grades 6 to 9 incl:	To ascertain the voluntary reading of the children.
1908.	Atkinson, F.W.	Reading of Young People.	Library Journal XXXIII.	High School Students.	To investigate summer vacation reading.
1911.	Downey,J.	The Imaginal Reaction to Poetry.	University of Wyoming Bulletin. No.24.	Two groups of adults.	To obtain ratings of reactions to poetry on a 7 point scale for pleasantness and unpleasantness of 100 portions of poetry.
1912.	Jones, C.E.	Sources of Interest in High School Interest.	American Book Co. N.Y.	4,210 children in grades 8 to 11 in 7 cities.	To ascertain popular reading portions of preceding year of school.
1912.	Anderson, R.E.	Study of Reading Tastes of High School Pupils	Pedagogical Seminary XIX	588 High School Students.	To obtain information to questions 'Do you like poetry? 'Favourite Poem?'
1921.	Jordan, A.M.	Children's interests in reading	Teachers College, Columbia. Contr. to Educ. No 107.	3,598 children in grades 6 to 12, incl:	To ascertain the type of material most interesting to them.
1921.	Dunn, F.W.	Interest Factors in Primary Reading Material.	" No 113.	1,202 children in grades 1 to 3.	To establish the greatest interest of children in 31 paired poetry selections.
1922.	Franzen R and Knight F.B.	Textbook Selection	Warwick and York Baltimore.	High School Students.	To establish methods of determining course of study½ Pupils marked list of books as either liked or disliked.

Date	Investigator	Investigation	Journal etc..	Subjects	Purpose.
1922.	King, C.E.	Favourite Poems for children.	Teachers' College Record. XX111.	4,800 children in grades 1 - 8 in one school in each of 10 cities.	To obtain the titles of two favourite poems. List compiled of those mentioned 10 times or more.
1924.	Garnett, W.L.	Children's Choices in Prose.	M.A.Thesis. University of IOWA.	Six 4th grades in one city, 1 4th grade in another.	By reading 80 short stories to ascertain which ones children would choose.
1924.	Mackintosh, H.K.	A Study of Children's Choices in Poetry.	M.A.Thesis University of IOWA.	144 5th grade children.	One hundred poems read in groups of 10 daily to determine children's choices in poetry.
1924.	Crow, C.S.	Evaluation of English Literature in the High School.	Teachers' College, Columbia. Contr.to Educ. No 141.	High School Students.	Students studied certain classics intensively and then had five merit scales applied to measure like or disliking.
1924.	Uhl, W.L.	Materials of Reading	Silver Burditt, Chicago.	2,253 teachers judged 50 selections for 8 grades, Pupils checked these.	To find superior material, eliminate unwanted material and place material accurately.
1926.	Terman L.M. & Lima, M.	Children's reading.	D.Appleton N.Y.	1,000 gifted pupils compared with control group.	To consider individual differences in determining qualitative and quantitative aspects of children's reading
1926.	Stroh, M.M.	Literature for grades, seven, eight & nine.	Teachers'College Columbia. Contr: to Educ 272.	Children in grades 7 - 9 in 95 schools.	To ascertain status of prevailing practice regarding selections for class study, outside reading and memorisation.

Date	Investigator.	Investigation	Journal etc..	Subjects	Purpose.
1927	Feasey, L.	Children's Appreciation of Poetry.	Brit.Jnl of Educ. Psychology XV111.	550 children in standards 1-7.	To determine children's liking for 6 poems, titles of which were listed on the blackboard.
1927	Huber, M.B.,Bruner,H.B., and Curry,C.M.	Children's interests in Poetry.	Rand, McNally, Chicago.	50,000 children grades 1 - 9.	To establish poems appropriate for children in each grade. The children voted on 60 poems each.
1927	Nesmith, M.E.	An objective determination of stories and poems for the Primary grades.	Teachers' College Columbia. Contr. to Educ No 255.	Sixteen expert Judges.	To discover the frequency of occurrence of high valued literature suitable for primary children.
1928	Eckert, M.H.	A study of Primary Children's choices in poetry.	The Elementary English Review V.	Children in Grades 1-3 incl:	Children presented with group of poems made up of 4 from their course ofstudy, and one modern one.
1928	Cavins, L.V.	Standardisation of American Poetry for School purposes.	University of Chicago Press.	3,000 children in grades 4 - 8 incl:	Children tested on the central thought and detailed questions about 66 popular poems, to obtain grade placement.
1928.	Williams, E.	A Study of children's choices in Humorous Poetry.	M.A.Thesis. University of IOWA.	164 sixth grade children.	To establish the best 50 to 100 humorous poems.
1928.	Burch, M.C.	Determination of a content of a Course of Study in Literature.	Genetic Psychology Monographs IV	520 children in grades 7 - 12.	Lists of voluntary reading compared with samplings from course of study.
1929.	Weeks, B.E.	The Influence of meaning on children's choice of Poetry.	Teachers' College Columbia. contr: to Educ.No 354.	Two Groups of 6th grade children.	To ascertain if childrens' choice of poems is effected by figure of speech and involved sentence construction

In 1937 Lazar[48] investigated the Reading interests, activities and opportunities of bright, average and dull children in thirteen public schools, involving 4,300 pupils in New York City. The study of these three groups of children attempted to demonstrate the degree to which children of different levels of intelligence differ in their reading interests and activities, and to evaluate certain environmental facts which may have had some bearing on the children's opportunities to acquire interest.

To gain this goal the investigator posed some pertiment problems expressed in question form. (1)Are there significant differences in the reading interests of bright, average and dull children? (2) Do the reading materials mentioned by bright children show better quality? (3) What provision is made by the schools for stimulating interest in reading? (4) Do the schools located in a foreign environment show poor home facilities for promoting interest in reading? (5) Do dull and retarded children have home surroundings not conducive to achievement in reading or to literary interests? (6) Do bright children have a better home environment in general? (7) Are there marked sex differences in reading interests? (8) Do the children's choices of books indicate a failure to be interested in material of high standard? Certain

conclusions reached by this investigator will be referred to later in the present report.

In contrast to the investigation by Lazar, the one by Jenkinson[49] concerned 2,900 children in an English setting, the primary aim being to discover what children 12 - 15, inclusive, read in their free time.

The report of this investigation, covered in twenty-eight chapters deals with the Reading of both sexes concerning Newspapers, poetry, plays, magazines and other reading.

The investigation by Wall[50] deals exclusively with the Newspaper reading by adolescent and adult groups. There were three chief sub-divisions, dealing with (1) 670 adolescents of technical or elementary school background, (2) 255 adults of technical and elementary school background, and (3) 359 pupils of a Grammar School, and from the results Wall established the proportion who read national or local dailies, which parts of the newspaper were read by the various socio-economic groups investigated, as well as other revelant matters.

Lyness,[55] in a report published in the Editor & Publisher, summarises the results of a study among 1,418

pupils in grades 111, V, V11, 1X, X1, concerning parts of the newspaper preferred, parts read regularly, favourite comics and regularity in newspaper reading.

Williams[52] investigated the magazine reading of children, and in his report he bases his conclusions upon questionnaire responses from 4,298 grammar school and secondary modern school pupils in five widely distributed areas of England.

In 1952 Barbe[53] reported the findings of a questionnaire study relating interests and habits among 103 freshmen and sophomore High School students who received an I.Q. of 130 or better on an intelligence test.

Davis,[54] in the same year, presents a summary of important finds in research relating to reading at the High School level based on 122 studies published during the last 3 years.

The investigation made by Whitehead[55] dealt with the attitudes of grammar school children towards twelve novels they had read under school guidance. Over 2,000 children marked an attitude scale relating to these novels, and these scales were given statistical treatment to show differences, if any, due to sex, teaching method, level of study, school environment, and so on.

For 10 of the 12 novels it was possible to establish a general level of attitude and hence to list the books in order of popularity.

Droney, Cucchiara and Scipione[56]. This report summarises the responses of fourth, fifth and sixth grade pupils to two questionnaires to ascertain (1)the titles in five basal readers that appealed most to them, and (2)whether children choose a title because of title appeal or story appeal.

In the investigation made by Klare,Gustafson and Mabry[57], a modified Waples Tyler check list of non-fictional reading interests were given to 398 airmen who checked 117 items as 'very interesting', 'average interest', 'not interesting'. The results are summarised in this report.

Seventy-three high school students took part in an experiment by Potter[58] in which they were allowed a free period once a week for personal reading. Interesting, attractive reading was made available, checking techniques which detract from the pleasure of reading were avoided, and an attempt was made to measure and assess the influence of these factors on the amount and quality of reading done.

Witty & Sizemore[59] made fifty studies concerning such matters as (1) the rise of comics: (2)why children like comics: (3)the amount of comic-book reading: (4) the relation of comic-book reading to intelligence, school marks, behaviour and delinquency.

Aldrich and Reilly[60] report the findings of an investigation of the relationship between vocabulary scores and magazine reading habits of 847 college freshmen.

In Shore's[61] investigation, questionnaires were distributed to and received from 6,313 pupils in grades 4 to 8, and to 4,531 parents of these pupils, 212 teachers and 169 librarians, and from the replies the investigator was able to tabulate and relate facts under the headings (1)What children are looking up in books, (2) what they want to find out about and what they want to read about.

In the study, conducted by Vandament[62] an attempt was made to ascertain the reading preferences of children in different age groups who were further Stratified according to socio-economic position, sex and residence. The investigator studied three types of fantasy found in literature, namely, the social, aggressive and the achievement types. One thousand and thirty-four children, in grades six to ten, were investigated, a questionnaire being the medium.

The results, significant to the one per cent level of confidence were, (1) Story Books are most popular, followed by comic books and magazines. (2) In the story books and magazines the achievement type of fantasy was most prevalent, with social and aggressive types of reading as characteristic of the comic books chosen. (3) Differences between the 2 grades regarding story books were negligible, but in the 6th grade comic books were popular as against the tenth grade where magazines were more popular.

d. METHODS.

From a reading of the research reports listed under (b) & (c) it would appear that there are four main methods of determining the popularity of school subjects, for example:

1. In the investigations of Pritchard & Shakespeare the subjects were ranked in order of popularity. In this method of ranking the subjects in order of popularity it is likely that undue emphasis will be given to the most liked, and least liked subjects, and little information gained about the subjects recorded in the middle of the list.

2. In the investigation of Jordan(and others) the attitudes of the pupils towards various school subjects were determined numerically by means of an objectively constructed attitude test.

The use of an attitude test should give a reliable rating of the relative liking for the various school subjects. The objection may be raised about this method that it is tiring and tedious to the pupil to have to make decisions with regard to a large number of statements. It is doubtful if all children can reliably cope with this

method which, after all, does require the child to discriminate carefully between statements which vary slightly in meaning.

3. Crabb found the relative attitudes of pupils towards the different school subjects by asking each pupil to express his degree of liking for each subject in turn. The expressions of opinion were translated into numerical values for subsequent comparison between subjects.

In this method the child is asked to express his opinion of each subject in one of three shades of opinion - like, indifference, dislike - and its very simplicity makes it useful for purposes of selection of subjects, for example, in choosing alternative school courses, even although the standard of expression is only relative.

4. In Rallison's investigations the pupils were asked to express their desires and opinions freely and their responses were then grouped under suitable headings to obtain an estimate of popularity.

This method may be criticised on the ground that a great deal may be left untouched. The pupil may reveal only a sample of his ideas, or may be influenced by a particular incident happening just prior to the test.

5. The Method of this Investigation.

To gather the information recorded in this section of the investigation, two thousand one hundred and ninety boys and girls recorded their choice of Old Testament story and their favourite New Testament story, and stated several reasons for each choice. It seemed an impossibility to gather this information by interview from such a large number of children, so it was decided to use the questionnaire method. The questionnaire asked for Name, Sex, Age and School Grade.

The children were asked to write the name of their favourite Old Testament story on a line provided, and, if possible, to give three reasons why it was chosen. The same procedure was followed for the New Testament.

The chief principles underlying the construction of the questionnaire were simplicity and freedom of expression. No suggestions were made on the questionnaire and the children taking part in the survey had the maximum liberty in selecting their stories and determining their reasons. The teachers who were involved were asked not to make any suggestions to the children or prompt them in any way, so as not to interfere with their freedom of choice and the spontaneity of expression.

Whilst it was desired that the children's choices should be thus unfettered, it was realised that one must recognise that the chief difficulty in this method is that some children may be able to say what they like, but not be able to say why they like it. For this reason no pressure was brought to bear on the children to give any reasons for their choices, though they were encouraged to do so.

No doubt some children have merely reflected what the teacher has impressed on them when giving the particular lesson they have singled out, but this could not be avoided.

The various processes of sorting, classification and tabulation were as under:

1. When the completed forms came to hand they were sorted according to sex. It was revealed that 1176 girls and 1014 boys had returned the forms.

2. In step 2 the papers were sorted into Old Testament and New Testament groups, thus making 4 main groups, namely, A. Girls'choices in the New Testament, B. Boys'choices in the New Testament, C. Girls' choices in the Old Testament, D. Boys' choices in the Old Testament. It was felt that this grouping was necessary as a preliminary step so as comparisons could be made in order to ascertain if there were any significant differences.

3. The 4 main groupings were next divided under story headings, and this revealed that 98 stories had been chosen.

4. In step 4 the votes for each story chosen were divided into class groups so as to show the choices for the 3 years before the Secondary School stage as well as the first 3 years in Secondary School. These classes have been called, 4th class, 5th class, 6th class, 1st year, 2nd year, 3rd year - six groups in all.

5. The next step was to record the reasons given by each child for the stories chosen, and this was done in the form which appears in Chapter 11. under the headings Parts A, B, C and D.

6. In the final stage of the sorting process the list of story preferences was given to a panel of THIRTY-TWO Christian educators to be grouped according to some suitable heading that would indicate the type of story chosen.

The results of certain parts of this section have been statisticalised in the usual way and the tables and graphs inserted in the appropriate places.

SCHOOLS.

Thirteen Primary and Secondary Schools in city and country areas took part in this survey, there being five

Girls' Schools, four Boys' Schools and four Mixed Schools:

Schools	Class 4th	5th	6th	Year 1st	2nd	3rd	TOTAL
Girls' Schools	127	90	149	181	172	74	793
Boys' "	-	-	-	214	148	130	492
Mixed " Girls	120	137	126	-	-	-	383
" " Boys.	102	226	194	-	-	-	522
	349	453	469	395	320	204	2,190

The schools were chosen with great care so that comparisons could be made on the basis that the teaching of Scripture in each school was relatively similar, the various aspects of lesson content, ability of the teacher and number of class periods per week were considered.

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Chapter II

THE RAW MATERIAL TABULATED.

a. Girls' N.T. Choices.

B. Boys ' N.T. choices.

c. Girls' O.T. choices.

d. Boys' O.T. choices.

e. Judges' classification of stories chosen.

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Chapter II. THE RAW MATERIAL TABULATED.

In this chapter the raw material has been tabulated and arranged in such a way that when references are made to sections of it in the succeeding chapters it will be necessary to use a code letter only, as under:

a. New Testament stories chosen by girls.
b. New Testament stories chosen by boys.
c. Old Testament stories chosen by girls.
d. Old Testament stories chosen by boys.
e. The judges' classification of the stories chosen.

.....

a. NEW TESTAMENT STORIES CHOSEN BY GIRLS.

Nine schools co-operated, 5 girls' schools and four mixed schools. They are situated in city or country areas, and are a small sample of primary and secondary - Grammar and comprehensive - schools.

Numbers in classes, and ages.

Class or year	No. in class	Average age
		yrs. mths
4th class	247	9 . 7
5th "	227	10 . 7
6th "	275	11 . 8
1st year..	181	12 . 9
2nd "	172	13 . 9
3rd "	74	14 . 2
N - 1176		

Table b.I.

New Testament stories chosen by girls.

NAME OF STORY	4th	5th	6th	1st	2nd	3rd	Total
The Birth of Christ.	68	63	90	85	52	16	374
The Good Samaritan.	58	31	50	IO	19	IO	178
Feeding the Multitude.	3	18	30	8	7	11	77
The Crucifixion of Christ.	12	19	17	14	9	6	77
The Prodigal Son.	IO	4	3	IO	5	3	35
Jesus Christ healing lepers.	19	5	7	1	-	1	33
Jesus raising Jairus' daughter.	6	IO	9	2	2	-	29
Life story of St. Paul.	2	-	5	1	17	3	28
The cripple borne of four.	5	7	9	-	-	-	21
Christ stilling the Storm.	3	5	7	2	-	2	19
The Boy Jesus in the Temple.	5	2	3	-	8	1	19
The Story of John the Baptist.	-	-	4	14	-	1	19
The Life of Jesus.	3	1	8	-	2	1	15
The Last Supper.	-	2	1	7	3	-	13
The Call of the Disciples.	2	2	2	2	3	-	11
The Story of the Good Shepherd.	4	3	2	2	-	-	11
Jesus and the Children.	3	6	1	-	-	-	IO
The First Miracle of Jesus.	-	1	1	8	-	-	IO
Jesus healing the blind.	1	7	-	-	-	2	IO
Jesus healing the sick.	3	1	3	1	-	1	9
The Resurrection of Christ.	2	2	-	1	2	1	8
The Sermon on the Mount.	3	-	1	-	1	2	7
The Temptations of Jesus.	-	2	1	-	1	2	6

NAME OF STORY	4th	5th	6th	1st	2nd	3rd	Total
The Revelations. (?)	-	-	-	-	6	-	6
The man at the Pool.	4	2	-	-	-	-	6
The Wicked Servant.	4	1	-	-	-	-	5
Jesus and Peter on the water.	-	-	1	2	2	-	5
The Cripple at the Beautiful Gte	-	1	-	-	4	-	5
The Story of Luke/	-	3	2	-	-	-	5
Zaccheus.	-	-	-	-	4	-	4
St.Matthew.	-	1	1	1	2	-	5
St. John.	3	-	1	-	-	-	4
The Baptism of Jesus.	1	1	1	-	-	1	4
The Parable of the Sower.	-	-	1	-	1	2	4
The Widow of Nain.	3	-	-	-	1	-	4
Parable of workers in the vineyard	3	-	-	-	-	-	3
Parable of the Ten Virgins.	2	-	-	-	-	1	3
Stephen, the martyr.	-	-	-	-	2	1	3
The woman touched his garment.	-	-	-	-	1	1	2
The Widow's Mite.	1	-	1	-	-	-	2
The Raising of Lazurus.	1	1	-	-	-	-	2
Philip and the Ethopian.	-	-	-	1	1	-	2
The Rich Young Ruler.	-	-	-	1	1	-	2
Zacharias.	-	-	-	2	-	-	2
Jesus betrayed by Judas.	-	-	2	-	-	-	2
Timothy.	1	-	-	-	1	-	2
The Garden of Gethsemane.	-	1	-	-	-	-	1

NAME OF STORY	4th	5th	6th	1st	2nd	3rd	Total
Palm Sunday.	-	-	-	-	1	-	1
The man with the withered hand.	1	-	-	-	-	-	1
Jesus teaches how to pray.	-	1	-	-	-	-	1
Dorcas, the helper.	-	-	1	-	-	-	1
Mark.	-	-	1	-	-	-	1
The Barren Fig-tree.	-	-	1	-	-	-	1
The Wicked Husbandman.	-	-	1	-	-	-	1
The parable of the Lost Coin.	-	-	1	-	-	-	1
Jesus preaching from a boat.	-	-	-	1	-	-	1
Parable of the Great Feast/	-	-	-	-	1	-	1
Jesus cleansing the Temple.	-	-	-	-	1	-	1
Ananias and Sapphira.	-	-	-	-	1	-	1
The Pharisee and the Publican.	-	-	-	-	-	1	1
							1116
Girls who named Old Testament stories as their New Testament favourites.	2	11	4	4	4	2	27
Girls who returned blank forms	6	9	2	1	3	0	21
Unintelligible forms.	3	-	-	-	-	-	3
Ephesians chosen. No reasons.						1	1
Mark IO and 1Cor. " "						1	1
Do not know any N.T. story.		1	1			1	3
David Livingstone chosen.			1				1
Story Jesus told about Moses.		1					1
Cannot pick which I like. (then named 3 stories.)		1	1				2
							1176

Table III . cont.

COMMENTS ON TABLE bII.

Table II reveals that after blank and other forms have been eliminated, the total number of useful forms in this section of the investigation is 1116.

The Birth of Christ is the most popular choice in all the classes, receiving 374 votes.

Parables of Jesus. The Parables told by Jesus received 243 votes, with the Good Samaritan at the top of the list. The following list records the Parables that received more than 3 votes.

The Good Samaritan	..	178
The Prodigal Son	..	35
The Good Shepherd	..	11
The Wicked Servant.	..	5
The Sower	..	4

The Miracles of Jesus. The Miracles of Jesus received 229 votes, with Feeding the Multitude at the top of the list. The following figures show the Miracles that received more than 3 votes.

Feeding the Multitude	..	77
Healing the lepers	..	33
Raising Jairus' daughter.		29
The cripple borne of four.		21
Stilling the Storm.		19
The First Miracle.		IO

Healing the Blind ..	IO
Healing the Sick ..	9
The Man at the Pool ..	6
Jesus and Peter on the water	5
The Widow of Nain's son.	4

Other Events in the Life of Christ. If the various Easter stories are added, it would reveal that IO2 girls voted for some part of the Easter story. The following list indicated the details of the voting in this section for each event that received more than 3 votes.

The Crucifixion of Jesus	77
Jesus as a boy ..	19
The Life of Jesus ..	15
The Last Supper ..	13
Calling the Disciples ..	11
Jesus and the children ..	IO
The Resurrection of Jesus ..	8
The Sermon on the Mount ..	7
The Temptations of Christ ..	6
Conversion of Zaccheus ..	4
The Baptism of Jesus ..	4

Other New Testament People and Events. In this section it is noticed that St.Paul received the most votes. Details of the voting in this section is given below. Six girls marked their papers with the word'Revelations' but even

the reasons they give fail to reveal any clue as to which part of the New Testament they were voting for, and so they contribute little to the value of the investigation.

St. Paul	..	28
John the Baptist	..	19
St. Luke	..	5
St. Matthew	..	5
St. John	..	4
Stephen, the Martyr	..	3
Philip and the Ethopian.		2
Timothy.	..	2
Dorcas	..	1
John Mark as a boy	..	1
Ananias and Sapphira	..	1
Cripple at the Beautiful Gate	..	5

.....

DISTRIBUTION OF STORIES.

Chosen by all classes.

The Birth of Christ.
Feeding the Multitude.
The Crucifixion of Christ.
The Good Samaritan.
The Prodigal Son.

Chosen by both Primary and Secondary.(In addition to above.)

Jesus raising Jarius' daughter.
The Call of the Disciples.
Jesus healing the blind.
The Cripple at the Beautiful Gate.
The Story of John the Baptist.
Jesus Christ healing lepers.
Jesus stilling the storm.
Jesus healing the sick.
The Parable of the Sower.
Jesus and Peter walking on the water.
The Story of the Good Shepherd.
The First Miracle of Jesus.
The Parable of the Ten Virgins.
The Widow of Nain's son.
Timothy.
Life Story of St.Paul.
The Baptism of Jesus.
The Temptations of Jesus.
St.Matthew.
The Boy Jesus in the Temple.
The Life of Jesus.
The Sermon on the Mount.
The Last Supper.
The Resurrection of Christ.

Chosen by Primary classes only.

Jesus and the children.
The Cripple borne of Four.
The Raising of Lazarus.
The Widow's Mite.
The Wicked Servant.
The Man at the Pool.
The Story of Luke.
St.John.
The Man with the withered hand.
Parable of workers in the Vineyard.
Jesus teaches how to pray.

Chosen by Primary. (Cont.)

The Garden of Gethsemane.
Dorcas, the helper.
The Parable of the Lost Coin.
The Barren Fig tree.
The Wicked Husbandman.
Jesus betrayed by Judas.
Mark.

Chosen by Secondary classes only.

The Woman touched his garment.
Stephen, the Martyr.
Philip and the Ethopian.
Jesus preaching from a boat.
Palm Sunday.
Parable of the Great Feast.
Jesus cleansing the Temple.
Ananias and Sapphira.
The Pharisee and the Publican.
Zaccheus.
The Rich Young Ruler.
Zacharias.

.....

Chosen by all classes. ..	5
Chosen by Primary & Secondary. (in addition to above)	24
Chosen by Primary only.	18
Chosen by Secondary only.	12
No.of stories.	59

STORIES PECULIAR TO EACH CLASS

The following lists show the stories chosen by each class only.

A. Chosen by 4th class only. (9 years 7 months)

Workers in the Vineyard.
The man with the withered hand.

b. Chosen by 5th class only. (10 years 7 months)

The Garden of Gethsemane.
Jesus teaches how to pray.

c. Chosen by 6th class only. (11 years 8 months)

Jesus betrayed by Judas.
Dorcas the helper.
The wicked husbandman.
Mark.
The barren fig tree.
The Lost coin.

d. Chosen by 1st year only. (12 years 9 months)

Jesus preaching from a boat.
Zacharias.

e. Chosen by 2nd year only. (13 years 9 months)

The great feast.
Jesus cleansing the temple.
Zaccheus.
Ananias and Sapphira.
Palm Sunday.

f. Chosen by 3rd year only. (14 years 2 months)

The publican and the pharisee.

.....

TABLE b.III

SCOPE OF THE CHOICES IN EACH CLASS.

4th	class	chose	30	stories
5th	"	"	29	"
6th	"	"	34	"
1st	year	"	22	"
2nd	"	"	30	"
3rd	"	"	22	"

.....

TABLE b.IV

TABULATION OF REASONS.

For reasons given by girls for the choice of a New Testament story, see appendix 4 a.

.....

(b) NEW TESTAMENT STORIES CHOSEN BY BOYS.

Eight schools co-operated, 4 boys' schools and four mixed schools. They were situated in city or country areas and are a small sample of primary and secondary - Grammar and comprehensive - Schools.

.....

Numbers in classes, and ages.

Class or Year	No. in class	Average age yrs.mths
4th class	102	9 . 1
5th "	226	10 . 5
6th "	194	11 . 8
1st year	214	12 : 4
2nd "	148	13 . 1
3rd "	130	14 . 3

N = 1014

Table b.V.

NEW TESTAMENT STORIES CHOSEN BY BOYS.

NAME OF STORY.	4th	5th	6th	1st	2nd	3rd	Total.
The Good Samaritan.	24	50	32	64	20	4	194
The Birth of Christ.	2	42	36	6	4	18	108
The Crucifixion of Christ.	2	12	12	10	8	58	102
Feeding the Multitude.	6	12	10	28	12	16	84
Jesus Christ healing lepers.	14	18	12	2	-	4	50
The Cripple borne of Four.	4	16	14	4	-	-	38
Life Story of St. Paul.	-	-	-	20	4	10	34
The Prodigal Son.	2	4	4	16	2	2	30
Christ stilling the Storm.	6	8	10	2	-	2	28
The Life of Jesus.	2	2	2	2	18	-	26
Jesus and Peter on the water.	4	6	2	6	2	2	22
The Resurrection of Christ.	-	4	-	8	-	4	16
The Boy Jesus in the Temple.	-	8	-	4	2	-	14
Jesus raising Jairus' daughter.	2	4	8	-	-	-	14
The Temptations of Jesus.	-	2	-	4	4	2	12
The Man at the Pool.	-	4	4	-	-	2	10
Jesus healing the blind.	2	2	6	-	-	-	10
The Wicked Servant.	4	6	-	-	-	-	10
Parable of the Ten Virgins.	2	-	-	4	2	-	8
Jesus and the children.	4	4	-	-	-	-	8
Jesus teaches how th pray.	2	4	2	-	-	-	8
Stephen, the martyr.	-	4	4	-	-	-	8
Peter.	-	-	2	2	4	-	8
The Parable of the Sower.	-	-	-	4	2	2	8

Table bVl.

NAME OF STORY.	4th	5th	6th	1st	2nd	3rd	Total
Healing the Centurion's Servant.	4	-	2	-	-	-	6
The Story of the Good Shepherd.	-	4	2	-	-	-	6
Parable of workers in vineyard.	-	-	6	-	-	-	6
The Story of Luke.	-	-	2	-	4	-	6
St. Matthew.	-	-	-	6	-	-	6
Parable of the Talents.	-	-	-	6	-	-	6
The Baptism of Jesus.	2	-	2	-	-	-	4
Jesus healing the sick.	-	2	-	2	-	-	4
The Ascension of Christ.	-	-	4	-	-	-	4
Mark.	-	-	2	-	2	-	4
Pentecost.	-	-	-	-	2	2	4
The Last Supper.	2	-	-	-	-	-	2
The Pharisee and the Publican.	-	2	-	-	-	-	2
Jesus cleansing the Temple.	-	-	2	-	-	-	2
Mary Magdalene.	-	-	-	2	-	-	2
The Call of the disciples.	-	-	-	2	-	-	2
Revelation.	-	-	2	-	-	-	2
Parable of lost coin.	-	-	-	2	-	-	2
The Parable of the net.	-	-	-	-	2	-	2
Palm Sunday.	-	-	-	-	-	2	2
							926
Boys who named Old Testament stories as their favourites	4	2	4	2	16	-	28
Boys who returned blank forms	8	4	6	6	36	-	60
							:1014

Table bVl. (cont.)

COMMENTS ON TABLE bV1.

Table iii. reveals that, after blank and other forms have been eliminated, the total number of useful forms in this section of the investigation is 926.

Parables of Jesus. The Parables told by Jesus received 274 votes, with the Good Samaritan at the top of the list. The following list records the Parables that received more than 3 votes:

The Good Samaritan.	194
The Prodigal Son.	30
The Wicked Servant.	10
The Ten Virgins.	8
The Sower.	8
Workers in the vineyard.	6
The Talents.	6

The Miracles of Jesus. The Miracles of Jesus received 266 votes, with Feeding the Multitude at the top of the list. The following figures show the miracles that received more than 9 votes:

Feeding the Multitude.	84
Healing Lepers.	50
Cripple borne of Four.	38
Stilling the Storm.	28
Walking on the water.	22
Raising Jairus' daughter	14
The man at the pool.	10
Healing the blind.	10

Other Events in the Life of Christ. If the various Easter stories are added, it would reveal that 126 boys voted for some part of the Easter story. The following list indicates the details of the voting in this section for each event that received more than 7 votes:

The Birth of Christ.	108
The Crucifixion of Christ.	102
The Life of Jesus.	26
The Resurrection.	16
The Boy Jesus in the Temple.	14
Temptations of Jesus.	12
Jesus and the children.	8
Jesus teaches how to pray.	8

Other New Testament People and Events. In this section it will be noticed that St. Paul received the most votes. Voting in this section is given below:

Life Story of St. Paul.	34
Stephen, the Martyr.	8
Peter.	8
The Story of Luke	6
St. Matthew.	6
Mark.	4
Pentecost.	4
Mary Magdalene.	2
Revelation.	2

DISTRIBUTION OF STORIES.

Chosen by all classes.

The Good Samaritan.
The Crucifixion of Christ.
The Prodigal Son.
The Birth of Christ.
Feeding the Multitude.
Jesus & Peter on the water.

Chosen by both Primary & Secondary.(In addition to above.)

Christ healing the lepers.
Christ stilling the storm.
The Resurrection of Christ.
The man at the pool.
Parable of the Ten Virgins.
The Story of Luke.
Mark.
The cripple borne of four.
The Life of Jesus.
Boy Jesus in the Temple.
The temptations of Jesus.
Peter.
Jesus healing the sick.

Chosen by Primary classes only.

Jesus raising Jairus' daughter.
Jesus healing the blind.
Jesus and the children.
Jesus teaches how to pray.
Healing the Centurion's servant.
Parable of workers in the vineyard.
The wicked servant.
Stephen,the Martyr.
The story of the Good Shepherd.

The Baptism of Jesus.
The Last Supper.
The Pharisee and the Publican.
Jesus cleansing the Temple.
The Ascension of Christ.
Revelation.

Stories chosen by Secondary Classes only.

The Parable of the Sower.
St. Matthew.
Pentecost.
The Call of the disciples.
Palm Sunday.
Life Story of St. Paul.
Parable of the Talents.
Mary Magdalene.
Parable of the lost coin.
Parable of the net.

Chosen by all Classes	-	6
Chosen by Primary & Secondary (In addition to above)	-	14
Chosen by Primary only	-	14
Chosen by Secondary only	-	10
No. of Stories	-	44

STORIES PECULIAR TO EACH CLASS.

The following lists show the stories chosen by one class only.

(a) Chosen by 4th class only. (9 years 1 month)

The Last Supper.

(b) Chosen by 5th class only. (10 years 5 months)

The Pharisee and the Publican.

(c) Chosen by 6th class only. (11 years 8 months)

The parable of the workers in the vineyard.
The ascension of Christ. Book of Revelation.
Jesus cleansing the Temple.

(d) Chosen by 1st year only. (12 years 4 months)

St.Matthew. Mary Magdalene.
Parable of the talents.
Parable of the lost coin.
The call of the disciples.

(e) Chosen by 2nd year only. (13 years 1 month)

The Parable of the net.

(f) Chosen by 3rd year only. (14 years 3 months)

Palm Sunday.

.....

Table b. VII.

SCOPE OF THE STORIES IN EACH CLASS.

4th	class	chose	19	stories.
5th	"	"	23	"
6th	"	"	25	"
1st	year	"	23	"
2nd	"	"	17	"
3rd	"	"	15	"

..... Table b. VIII

TABULATION OF REASONS.

For reasons given by boys for the choice of a New Testament story, see appendix 4 b.

.....

(C) OLD TESTAMENT STORIES CHOSEN BY GIRLS.

NAME OF STORY.	4th	5th	6th	1st	2nd	3rd	Total.
Moses in the bulrushes.	57	29	52	18	30	11	197
David and Goliath.	49	41	23	19	12	4	148
Life of Joseph.	22	17	18	43	28	18	146
Daniel in the lions' den.	32	29	24	5	15	4	109
Noah and the Ark.	26	30	28	15	5	2	106
Adam and Eve.	17	16	18	9	17	2	79
The life of Moses.	5	5	8	11	15	14	58
Ruth and Naomi.	3	8	22	10	3	4	50
The Life of David.	19	6	14	5	4	1	49
The Life of Samuel.	2	9	11	6	4	2	34
Samson and Delilah.	-	3	1	17	-	1	19
The Life of Jacob.	2	1	6	5	2	2	18
The Life of Abraham.	1	2	3	7	3	1	17
The Life of Samson.	2	3	-	1	1	-	7
Gideon.	-	-	1	-	9	-	10
Jonah and the great fish.	-	1	4	4	-	-	9
The Story of Elijah.	1	2	4	1	-	-	8
Joash.	-	-	7	-	-	-	7
King Saul.	-	4	-	-	-	-	4
King Solomon.	-	1	-	-	-	3	4
The Psalms.	-	-	2	-	1	1	4
Queen Esther.	-	-	2	-	1	1	4
The Story of Job.	-	-	1	-	2	1	4

Table bIX.

NAME OF STORY.	4th	5th	6th	1st	2nd	3rd	Total
The Story of Lot.	-	-	1	-	2	-	3
Friendship of David and Jonathan.	-	-	-	1	1	-	2
The Story of Naaman.	1	-	-	-	-	-	1
The Story of Joshua.	-	-	-	-	1	-	1
The Judges.	-	-	1	-	-	-	1
Jeremiah.	-	-	1	-	-	-	1
The Shunamite's Son.	-	-	1	-	-	-	1
Naboth's Vineyard.	-	-	1	-	-	-	1
Queen of Sheba and Solomon.	-	-	1	-	-	-	1
							1106
Girls who named New Testament stories as their O.T. favourites.	3	15	21	2	15	2	58
Girls who returned blank forms.	2	4	1	-	-	1	8
Unintelligible.	3	-	-	-	-	-	3
Girl who made a double choice.	-	1	-	-	-	-	1
							1176

Table blX.(cont.)

COMMENTS ON TABLE blX.

Table iii. reveals that after blank and other forms have been eliminated the total number of useful forms in this section of investigation is 1106.

The story of Moses in the bulrushes is the most popular choice in the 4th and 6th classes and in 2nd year, with David and Goliath as the most popular choice in 5th class, and the life of Joseph in 1st and 3rd years.

The choices in favour of Moses in the bul-rushes have been separated from any other stories in the life of Moses, because of the great number of girls who selected this particular story. For the same reason the story of David and Goliath was separated from the other stories in the life of David, and the story of Samson and Delilah was separately recorded from the other stories in the life of Samson.

STORIES PECULIAR TO EACH CLASS.

The following lists show the stories chosen by one class only.

(a) 4th class only. (9 years 7 months)

The story of Naaman.

(b) 5th class only. (IO years 7 months)

King Saul.

(c) 6th class only. (11 years 8 months)

Joash. Jeremiah.
The Shunamite's son.
The Judges. Naboth's vineyard.
Queen of Sheba and Solomon.

(d) 1st year only. nil. (12 years 9 months)

(e) 2nd year only. nil. (13 years 9 months)

(f) 3rd year only. (14 years 2 months)

The story of Joshua.

Table b. X

.....

SCOPE OF THE STORIES CHOSEN.

4th	class	chose	15 stories.
5th	"	"	18 "
6th	"	"	26 "
1st	Year	"	17 "
2nd	"	"	20 "
3rd	"	"	17 "

Table b XI.

DISTRIBUTION OF STORIES.

Chosen by all classes.

Moses in the Bulrushes.
The Life of Joseph.
Daniel in the lions' den.
The life of Moses.
The Life of David.
The life of Jacob.
David and Goliath.
Noah and the Ark.
Adam and Eve.
Ruth and Naomi.
The life of Samuel.
The Life of Abraham.

Chosen by both Primary and Secondary.(in addition to above)

Samson and Delilah.
Gideon.
The story of Elijah.
Queen Esther.
The story of Lot.
The life of Samson.
Jonah and the great fish.
The Psalms.
The story of Job.

Chosen by Primary classes only.

Joab.
The story of Naaman.
Jeremiah.
Naboth's Vineyard.
King Saul.
The Judges.
The Shunamite's son.
Queen of Sheba and Solomon.

Chosen by Secondary classes only.

King Solomon.
Friendship of David and Jonathan.
The story of Joshua.

Chosen by all classes.	-	12.
Chosen by Primary & Secondary. (in addition to above)	-	9.
Chosen by Primary only.	-	8.
Chosen by Secondary only.	-	3.
No.of stories-		32.

TABULATION OF REASONS.

For reasons given by girls for the choice of an Old Testament story, see appendix 4 c

....

d. OLD TESTAMENT STORIES CHOSEN BY BOYS.

Name of story	4th	5th	6th	1st	2nd	3rd	Total
David and Goliath.	24	86	68	60	32	24	294
Noah and the Ark.	20	34	18	32	18	14	136
The Life of Moses.	8	4	6	36	14	28	96
Adam and Eve.		4	20	26	12	12	74
Life of Joseph.	8	20	22	16	2	4	72
Daniel and the lions.	16	20	16	2	2	12	68
The Life of Samson.		8		6	28	4	46
The Life of David.	8	6	4	2	2	6	28
The Life of Abraham.	4	12	4	2	6		28
Queen Esther.				8	2	6	16
The Story of Joshua.			6		2	8	16
Moses in the bulrushes.	4	2	4	2			12
The Life of Samuel.	2	4	2		2	2	12
Gideon.			8	2			IO
The Life of Jacob.		8	2				IO
Ruth and Naomi.	2	2	2	2			8
The Story of Naaman.	2	2	2			2	8
Jonah and the whale.				2		4	6
King Solomon.		4			2		6
Samson and Delilah.						4	4
The story of Elijah.	2			2			4
King Saul.	2			2			4
The Psalms.				2	2		4
Boys who named N.T. stories.		8	8	4	4		24
Boys who returned blank forms			2	4	14		20
Unintelligible forms.	2	2		4	2		8
	102	226	194	216	146	130	IOI4

Table b.XII.

COMMENTS ON TABLE b.XII

The table on the previous page reveals that after the blank and other unsuitable forms have been eliminated the total number of useful forms in this section of the investigation is 962.

The story of David and Goliath is the most popular in all the classes except 3rd year. The choices in favour of this story have been separated from the other stories in the life of David, because of the large number of boys who selected this particular story.

The groupings of the stories are the same as those used in the girls' section of the investigation so as to preserve uniformity throughout.

.....

DISTRIBUTION OF STORIES.

Chosen by all classes.

David and Goliath.	Noah and the Ark.
The Life of Moses.	Life of Joseph.
Daniel and the lions.	The life of David.

Chosen by both primary and Secondary.(in addition to above.)

Adam and Eve.

The Life of Abraham.

Moses in the bulrushes.

The story of Naaman.

Gideon.

Chosen by both primary and Secondary. Cont.

The story of Elijah.

The Life of Samson.

The story of Joshua.

The Life of Samuel,

Ruth and Naomi.

King Solomon,

King Saul.

Chosen by primary classes only.

The Life of Jacob.

Chosen by secondary classes only.

Queen Esther,

Jonah and the whale,

Samson and Delilah,

The Psalms.

Chosen by all classes.	6
Chosen by primary and Sec. (in addition to above)	12
chosen by primary only.	1
Chosen by Secondary only.	4
No.of stories.	23

STORIES PECULIAR TO EACH CLASS.

The following lists show the stories chosen by one class only.

(a)	4th class only.	nil.	(9 years 1 month)
(b)	5th " "	nil.	(IO years 5 months)
(c)	6th " "	nil.	(11 years 8 months)
(d)	1st year "	nil.	(12 years 4 months)
(e)	2nd year "	nil.	(13 years 1 month)
(f)	3rd year "	Samson and Delilah.	(14 years 3 months)

Table b.XIII.

SCOPE OF CHOICES IN EACH CLASS.

4th	class	chose	13 stories.
5th	"	"	15 "
6th	"	"	15 "
1st	year	"	17 "
2nd	"	"	14 "
3rd	"	"	14 "

Table b. XIV.

TABULATION OF REASONS.

For reasons given by boys for the choice of an Old Testament story see appendix 4 d.

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e. JUDGES' CLASSIFICATION OF STORIES.

In the final stage of the sorting, classification and tabulation, the list of story preferences listed above in a. to d. was given to a panel of Christian educators to be grouped according to some suitable heading that would help to indicate the type of story chosen.

In making up this list the children's own wording was retained throughout, and this no doubt added to the difficulties of the panel of sorters, but it was felt desirable by the investigator that others should have a part in deciding just what the children meant, rather than have just one opinion.

The judges were given the following headings:

Miracles of Healing.
Stories with Action.
Stories about Animals.
Stories about everyday things: real as distinct from fanciful Stories about family relationships.
Stories about Romance.
Nature Miracles.
Stories about Nature.
Stories about War.
and etc.

The judges were also advised: "Please use the words underlined, e.g. if you judge a story to be about family relationships, write the word 'family' in the space provided. If you feel that some stories do not come under

any of the headings listed above, kindly state what heading you would use."

For copy of material sent to judges see appendix. 4 e

The following pages show the way the judges sorted the list of story preferences sent to them.

JUDGES' CLASSIFICATION OF STORIES CHOSEN BY CHILDREN.

N.B. Where the judge has used a heading suggested by the investigator that word has been underlined.

MOSES IN THE BULRUSHES. (1		DAVID AND GOLIATH (2		DANIEL AND THE LIONS (3		NOAH AND THE ARK. (4	
Family	21	War	20	Action	17	Animals	18
Action	5	Action	12	Miracle	7	Action	7
Romance	2			Animals	7	Nature	4
Adventure	1			Faith	1	Faith	1
Faith	1					Obedience	1
Real	1					Legend	1
Legend	1						
	32		32		32		32

LIFE OF JOSEPH (5		ADAM AND EVE (6		LIFE OF MOSES (7		RUTH AND NAOMI (8	
Family	18	Family	10	Action	20	Family	29
Action	7	Romance	9	Real	4	Romance	3
Biography	2	Nature	8	Service	2		
Service	2	Action	2	Hero	2		
Romance	1	Disobedience	1	Biography	1		
Hero	1	Myth	1	War	1		
People	1	Legend	1	Miracle	1		
				Leadership	1		
	32		32		32		32

LIFE OF DAVID (9		LIFE OF SAMUEL (10		SAMSON AND DELILAH (11		LIFE OF JACOB (12	
Action	16	Action	11	Romance	27	Family	16
War	4	Real	6	Action	2	Action	5
Biography	3	Biography	5	War	2	Real	3
Real	3	Obedience	2	Family	1	Biography	4
Service	2	Prophet	1			Human	1
Romance	1	Service	1			Hero	1
Family	1	War	1			Romance	1
History	1	Human	1			Legend	1
Hero	1	History	1				
		People	1				
		Hero	1				
		Leadership	1				
	32		32		32		32

(13		(14		(15		(16	
LIFE OF ABRAHAM.		LIFE OF SAMSON		GIDEON		JONAH AND THE WHALE.	
Action	10	Action	20	War	23	Animals	10
Family	7	War	6	Action	5	Action	5
Real	5	Biography	3	Biography	2	Miracle	3
Faith	3	Hero	2	Faith	1	Nature	3
Biography	2	Romance	1	Teaching	1	Moralizing	2
Obedience	1					Romance	2
People	1					Myth	2
Hero	1					Failure	1
Human	1					Adventure	1
Historical	1					Human frailty	1
						Legend	1
						A mission	1
	32		32		32		32

(17		(18		(19		(20	
STORY OF ELIJAH		JOASH		KING SAUL		KING SOLOMON	
Action	17	Action	15	Action	13	Action	11
Prophecy	3	War	6	War	6	Real	7
Faith	3	Real	5	Biography	4	Biography	4
Biography	2	Biography	4	Relationships	3	Wisdom	3
Hero	2	Right prevailing	1	Human frailty	2	Romance	1
Miracles	2	Success and failure	1	Real	1	Building	1
Real	1			Kingship	1	Relationships	1
People	1			Hero	1	Family	1
Leadership	1			Success and failure	1	Kingship	1
						People	1
						Success and failure	1
	32		32		32		32

(21 THE PSALMS		(22 QUEEN ESTHER		(23 STORY OF JOB		(24 STORY OF LOT	
Poetry	10	Action	10	Real	10	Family	14
Real	4	Family	8	Suffering	4	Action	9
Nature	3	Romance	8	Poetry	3	Real	3
Prayer	3	Biography	2	Biography	2	Greed	2
Devotional	3	Hero	4	Faith	2	Adventure	1
Worship	2	Obedience	2	Action	2	Moralizing	1
Hymns	2	Real	1	Moralizing	1	Legend	1
Romance	1	National Story	1	Romance	1	Success and failure	1
Psalms	1			Healing	1		
Doctrinal	1			Teaching	1		
Songs	1			Success and failure	1		
Spiritual experiences	1			Family	1		
				Spiritual lessons	1		
				People	1		
				Story with message	1		
	32		32		32		32

(25 FRIENDSHIP OF DAVID & JONATHAN		(26 STORY OF NAAMAN		(27 STORY OF JOSHUE		(28 THE JUDGES	
Real	11	Healing	28	War	15	War	14
Action	4	Action	1	Action	13	Action	12
Romance	4	Real	1	Service	1	Real	3
Relationships	3	Faith	1	Hero	1	History	2
Love	3	Adventure	1	Leadership	1	Success and failure	1
Family	3			Obedience	1		
War	1						
Friendship	1						
People	1						
Human interests	1						
	32		32		32		32

(29 JEREMIAH		(30 SHUNAMITE'S SON		(31 NABOTH'S VINEYARD		(32 QUEEN OF SHEBA & SOLOMON	
Action	7	Healing	29	Action	15	Romance	20
Prophecy	6	Family	2	Real	5	Action	5
Real	6	Adventure	1	Relationships	4	Real	4
Biography	2			Family	2	Wisdom	1
Service	2			Greed	2	Kingship	1
Complaint	2			Courage	1	History	1
Faith	1			Deceit	1		
Teaching	1			Right prevailing	1		
Relationahips	1			Teaching			
Obedience	1						
Hero	1						
Historical	1						
Story with message	1						
	32		32		32		32

(33 GOOD SAMARITAN		(34 STILLING THE STORM		(35 JESUS AND CHILDREN		(36 JESUS HEALING LEPERS	
Action	12	Miracles	31	Real	18	Healing	30
Real	6	Action	1	Family	6	Miracles	2
Love	4			Relationships	5		
Relationships	4			Action	2		
Parable	3			Love	1		
Family	1						
People	1						
Teaching	1						
	32		32		32		32

(37 RAISING JAIRUS' DAUGHTER		(38 PRODIGAL SON		(39 WOMAN WHO TOUCHED GARMENT		(40 JESUS' FIRST MIRACLE	
Healing	31	Family	26	Healing	30	Miracles	29
Family	1	Real	4	Faith	2	Real	2
		Parable	1			Family	1
		Success and failure	1				
	32		32		32		32

(41 BIRTH OF CHRIST		(42 BOY JESUS IN THE TEMPLE		(43 BAPTISM OF JESUS		(44 THE SOWER	
Family	11	Real	12	Real	9	Nature	14
Real	10	Family	11	Action	9	Real	10
Miracle	5	Action	3	Life of Christ	3	Action	4
Life of Christ	2	Vocation	1	Humility	2	Parable	3
Action	1	Teaching	1	Miracle	2	Story with message	1
Fulfilment	1	Doctrinal	1	Doctrinal	1		
Historical	1	Historical	1	Romance	1		
Divine Revelation	1	Life of Christ	1	Family	1		
		Hero	1	Hero	1		
				Divine Revelation	1		
				Faith	1		
	32		32		32		32

(45 WORKERS IN THE VINEYARD		(46 THE GOOD SHEPHERD		(47 TEN VIRGINS		(48 THE WICKED SERVANT	
Real	20	Real	13	Real	12	Real	17
Action	4	Nature	5	Action	8	Action	5
Parable	4	Animals	3	Parable	3	Parable	4
Nature	2	Teaching	2	Romance	3	Moralizing	2
Warning	1	Love	3	Moralizing	2	Cunning	1
Story with message	1	Action	1	Social	1	Teaching	1
		Devotion	1	Teaching	1	Relationships	1
		Family	1	People	1	Disobedience	1
		Parable	1	Success and failure	1		
		Relationships	1				
		Story with message	1				
	32		32		32		32

(49 WIDOW'S MITE		(50 RAISING OF LAZARUS		(51 JESUS HEALING BLIND		(52 MAN AT THE POOL	
Real	23	Healing	31	Healing	31	Healing	31
Action	2	Family	1	Love	1	Love	1
Love	1						
Devotion	1						
Giving	1						
Sacrifice	1						
Faithfulness	1						
Relationships	1						
Parable	1						
	32		32		32		32

(53 JESUS & PETER ON THE WATER		(54 MAN LET DOWN THROUGH ROOF		(55 CRIPPLE AT THE BEAUTIFUL GATE		(56 WIDOW OF NAIN	
Miracles	21	Healing	28	Healing	32	Healing	17
Action	4	Action	3			Miracles	13
Faith	4	Faith	1			Faith	1
Nature	2					Real	1
Real	1						
	32		32		32		32

(57 STEPHEN THE MARTYR		(58 HEALING THE SICK		(59 FEEDING THE MULTITUDE		(60 JOHN THE BAPTIST	
Action	16	Healing	31	Miracles	29	Action	14
Real	4	Love	1	Love	1	Real	7
Faith	4			Family	1	Hero	3
Hero	2			Life of Christ	1	Biography	3
Love	1					Family	2
Biography	1					Fulfilment	1
Courage	1					Romance	1
Devotion	1					Prophecy	1
Martyrdom	1						
Sacrifice	1						
	32		32		32		32

(61 PHILIP AND THE ETHIOPIAN		(62 TIMOTHY		(63 ZACCHAEUS		(64 ST.PAUL	
Action	15	Real	9	Real	15	Action	22
Real	6	Action	7	Action	8	Biography	3
Gospel	3	Biography	3	Faith	4	Hero	2
Faith	2	Faith	3	Relationships	2	Real	2
Adventure	1	Relationships	3	Biography	1	Faith	1
Hero	1	Hero	2	Redemption	1	Service	1
Teaching	1	Family	2	Determination	1	Courage	1
Doctrinal	1	Service	1				
Obedience	1	Epistle	1				
People	1	Faithfulness	1				
	32		32		32		32

(65 ST.JOHN		(66 ST.LUKE		(67 TEMPTATIONS OF JESUS		(68 RICH YOUNG RULER	
Action	8	Action	13	Real	10	Real	18
Real	7	Real	9	Action	6	Relationships	4
Biography	3	Biography	3	Life of Christ	4	Action	3
Faith	3	Service	2	Conflict	2	Parable	1
Family	2	Hero	2	Story with message	1	People	1
Hero	2	Faith	1	Teaching	1	Adventure	1
Prayer	2	Healing	1	Victory	1	Materialism	1
Teaching	2	Ministry of Christ.	1	Courage	1	Family	1
Romance	1			Hero	1	Success and failure	1
Love	1			Doctrinal	1	Teaching	1
Ministry of Christ	1			Faith	1		
				Legend	1		
				Spiritual experience			
				Divine Revelation	1		
	32		32		32		32

(69 ZACHARIAS		(70 DISCIPLES OF JESUS		(71 ST.MATTHEW		(72 SERMON ON MOUNT	
Family	11	Action	9	Real	11	Teaching	13
Real	6	Real	6	Action	7	Real	9
Action	2	Relationships	4	Conversion	4	Morality	2
Biography	2	Family	3	Biography	3	Human interest	2
Obedience	2	Faith	2	Hero	2	Sermons	1
Miracle	2	Service	2	Faith	2	Devotion	1
Human character	1	Adventure	1	Service	1	Doctrinal	1
Human interest	1	Devotion	1	Romance	1	History	1
Doubt	1	Friendship	1	Teaching	1	Moralizing	1
Relationships	1	Heroes	1	Obedience	1	Relationships	1
Revelation	1	Biography	1				
Life of Christ	1	Success and failure	1				
People	1						
	32		32		32		32

(73 LIFE OF JESUS		(74 CRUCIFIXION		(75 LAST SUPPER		(76 RESURRECTION	
Action	12	Action	12	Real	10	Miracle	9
Real	10	Real	10	Action	9	Action	8
Love	2	Life of Christ	4	Life of Christ	4	Life of Christ	3
Faith	1	Love	2	Human interest	3	Faith	1
Biography	1	Faith	1	Family	2	Victory	1
Family	1	Gospel	1	History	1	Gospel	1
Example	1	Hero	1	Miracle	1	History	1
History	1	Doctrinal	1	Gospel	1	Ministry of Christ	1
Moralizing	1	History	1	Love	1	Divine Revelation	1
Heroes	1	Divine Revelation	1				
Divine Revelation	1						
	32		32		32		32

(77 BETRAYAL BY JUDAS		(78 THE GREAT FEAST		(79 CLEANSING THE TEMPLE		(80 ANANIAS AND SAPPHIRA	
Action	15	Real	10	Action	28	Real	10
Real	8	Action	5	Judgment	1	Action	9
Life of Christ	3	Relation-ships	5	Hero	1	Family	6
Relation-ships	2	Parable	4	Real	1	Judgment	1
Greed	1	Teaching	2	History	1	Pathos	1
Disloyalty	1	Nature	1			Human character	1
Family	1	Warning	1			Guilt	1
Failure	1	Life	1			Retribution	1
		Judgment	1			Disobedience	1
		Story with message	1			Miracle	1
		Family	1				
	32		32		32		32

(81 THE PHARISEE AND PUBLICAN		(82 GETHSEMANE		(83 PALM SUNDAY		(84 MAN WITH WITHERED HAND	
Real	12	Action	13	Action	20	Healing	32
Teaching	6	Real	8	Real	3		
Parable	4	Life of Christ	3	Life of Christ	3		
Action	2	History	2	History	2		
Human interest	2	Faith	1	Love	1		
Humility	1	Love	1	Worship	1		
Devotion	1	Devotion	1	Hero	1		
Hypocrisy	1	Hero	1	Divine Revelation	1		
Warning	1	Suffering	1				
People	1	Divine Revelation	1				
Story with a message	1						
	32		32		32		32

(85 JESUS TEACHES HOW TO PRAY		(86 DORCAS		(87 ST. MARK		(88 BARREN FIG TREE	
Teaching	12	Healing	7	Action	10	Nature	10
Real	7	Action	7	Real	9	Miracles	10
Prayer	3	Real	7	Biography	3	Teaching	4
Devotional	2	Miracles	4	Hero	3	Real	2
Family	2	Biography	2	Family	2	Sermons	1
Action	2	Family	2	Service	1	Judgment	1
Faith	1	Service	1	Faith	1	Action	1
History	1	Faithfulness	1	Character	1	Story with message	1
Doctrinal	1	Heroine	1	Success and failure	1	Doctrinal	1
Moralizing	1			Ministry of Christ	1	Parable	1
	32		32		32		32

(89 WICKED HUSBANDMAN		(90 LOST COIN		(91 PREACHING FROM THE BOAT	
Action	9	Real	18	Real	12
Real	7	Action	3	Action	6
Parable	4	Parable	2	Teaching	6
Nature	3	Teaching	2	Ministry of Jesus	2
Teaching	3	Family	2	Hero	2
Retribution	2	People	1	Sermons	1
Greed	1	Romance	1	Romance	1
Disobedience	1	Human interest	1	History	1
People	1	Story with message	1	Moralizing	1
Story with message	1	Miracle	1		
	32		32		32

The particulars on the preceding pages are now used to make a further calculation in which the majority decision is the basis. For example, if the majority of the judges place a story under the heading of 'Stories with Action' then it is regarded as an action story for the purposes of this thesis, and so on throughout the whole list of headings.

There are 12 categories used by the judges for the top positions on their lists, and these are shown hereunder, together with the relevant percentages.

THE JUDGES' TWELVE CATEGORIES.

Heading used by judges.	No. of times.	%age
Stories with action	31	32.6
Stories about real things,	22	23.2
Miracles of healing.	14	14.8
Stories of family relationsh's.	9	9.5
Nature miracles	5	5.3
Stories about war.	4	4.2
Stories about romance.	2	2.1
Stories about animals.	2	2.1
Teaching.	2	2.1
Stories about nature.	2	2.1
A miracle.	1	1.0
Poetry.	1	1.0
	95	100.0

Table b.XV.

N.B. 91 Stories were on the list sent to the judges and the explanation for the 95 given above is that 2 of the stories received equal placings under 2 headings, and 1 story received the same number of votes for 3 headings, so the number 4 was added to the original list in order to work out the percentages.

It will be noted that two stories have an equal vote und er two headings, and that one story has the same number of votes under three headings, but apart from these there is a majority decision regarding the heading for all the other stories on the list.

Using this majority heading in each case, it is possible to show the type of story the judges considered each to be.

OLD TESTAMENT.

1.	Moses in the bulrushes. ...	FAMILY
2.	David and Goliath. ...	WAR
3.	Daniel and the lions. ...	ACTION
4.	Noah and the Ark. ...	ANIMALS
5.	Life of Joseph. ...	FAMILY
6.	Adam and Eve. ...	FAMILY
7.	The Life of Moses. ...	ACTION
8.	Ruth and Naomi. ...	FAMILY
9.	The life of David. ...	ACTION
10.	The life of Samuel. ...	ACTION

11. Samson and Delilah. ... ... ROMANCE

12. The life of Jacob. ... ... FAMILY

13. The life of Abraham. ... ... ACTION

14. The life of Samson. .... ACTION

15.Gideon. ... ... WAR

16.Jonah and the whale. ... ... ANIMALS

17. The story of Elijah. ... ... ACTION

18. Joash. ... ... ACTION

19. King Saul. ... ... ACTION

20. King Solomon. ... ... ACTION

21 The Psalms. ... ... POETRY

22. Queen Esther. ... ... ACTION

23. The story of Job. ... ... REAL

24. The story of Lot. ... ... FAMILY

25. Friendship of David and Jonathan ... REAL

26. The story of Naaman. ... ... HEALING

27. The story of Joshua. ... ... WAR

28. The Judges. ... ... WAR

29. Jeremiah. ... ... ACTION

30. The Shunamite's son. ... ... HEALING

31. Naboth's Vineyard. ... ... ACTION

32. Queen of Sheba and Solomon.... ... ROMANCE

NEW TESTAMENT.

1. The Good Samaritan. ... ... ACTION

2. Stilling the storm. ... ... NATURE MIRACLES

3. Jesus and the children. ... ... REAL

4. Jesus healing lepers. ... ... HEALING

5. Raising Jairus' daughter. ... ... HEALING

6. The Prodigal son. ... ... FAMILY

7. Woman who touched His garment.... ... HEALING

8. The First Miracle. ... ... NATURE MIRACLES

9. The Birth of Christ. ... ... FAMILY

10. Boy Jesus in the Temple. ... ... REAL

11. Baptism of Jesus. ... ... ACTION. REAL

12. The Sower. .... NATURE

13. Workers in the Vineyard. ... ... REAL

14. The Good Shepherd. ... ... REAL

15. The Ten Virgins. ... ... REAL

16. The Wicked Servant. ... ... REAL

17. The Widow's Mite. ... ... REAL

18. Raising of Lazarus. ... ... HEALING

19. Jesus healing the blind. ... ... HEALING

20. The man at the Pool. ... ... HEALING

21. Jesus and Peter on the water ... ... NATURE MIRACLES

22. Man let down through the roof .. ... HEALING

23. Cripple at the Beautiful Gate. ... HEALING

24. The Widow of Nain. ... ... HEALING

25. Stephen the Martyr. ... ... ACTION

26. Healing the sick. ... ... HEALING

27. Feeding the multitude. ... ... NATURE MIRACLES

28 John the Baptist. ... ... ACTION

29. Philip and the Ethiopian. ... ... ACTION

30. Timothy. ... ... REAL

31. Zacchaeus. ... ... REAL

32	St Paul.	ACTION
33.	St. John.	ACTION
34.	St. Luke.	ACTION
35.	The Temptations of Jesus. ...	REAL
36.	Rich Young ruler.	REAL
37.	Zacharias.	FAMILY
38.	The disciples of Jesus	ACTION
39.	St.Matthew.	REAL
40.	The sermon on the mount. ...	TEACHING
41.	The life of Jesus.	FAMILY
42.	The Crucifixion.	ACTION
43.	The Last Supper.	REAL
44.	The Resurrection.	MIRACLE
45.	Betrayal by Judas.	ACTION
46	The Great Feast.	REAL
47.	Cleansing the Temple.	ACTION
48.	Ananias and Sapphira.	REAL
49.	The Pharisee and the Publican.	REAL
50.	Garden of Gethsemane. ...	ACTION
51.	Palm Sunday. ...	ACTION
52	Man with withered hand. ...	HEALING
53.	Jesus teaches how to pray. ...	TEACHING
54.	Dorcas. ...	HEALING. ACTION. REAL
55.	St.Mark. ...	ACTION
56.	The barren fig tree. ...	NATURE MIRACLES. NATURE
57	The Wicked Husbandman. ...	ACTION
58.	The lost coin ...	REAL
59.	Preaching from the boat. ...	REAL

Ch.111. COMPARISONS AND COMMENTS.

a. New Testament Stories chosen by all classes.

b. Boys' and girls' choices of the same New Testament stories compared.

c. Old Testament stories chosen by all classes.

d. Boys' and girls' choices of the same Old Testament stories compared.

e. Boys' and girls' totals compared.

f. Choices at various age levels and in sex groups compared with judges' classification.

g. Boys' and girls' reasons for choices compared.

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Ch.111. COMPARISONS AND COMMENTS.

a. NEW TESTAMENT STORIES CHOSEN BY ALL CLASSES.

In this section some comparisons are made with regard to the New Testament stories chosen to see if there are any differences at the various age levels. The groups into which the raw material was initially sorted have been maintained for the sake of uniformity of presentation, and also to keep the graphs from being too overcrowded.

In the New Testament only five stories were chosen by girls in all six classes. These were (1)The Birth of Christ, (2)The Good Samaritan, (3) Feeding the Multitude, (4)The Crucifixion of Christ, (5)The Prodigal Son. The following percentages have been worked out from the figures given in Table bll. **P.440**

Percentages. GIRLS' N.T. STORIES. CHOSEN BY ALL CLASSES.

Name of Story.	4th	5th	6th	1st	2nd	3rd
The Birth of Christ	27.5	27.8	32.7	46.4	30.2	21.6
The Good Samaritan	23.5	13.7	18.2	5.5	11.0	13.5
Feeding the Multitude	1.2	7.9	10.9	4.4	4.1	14.9
The Crucifixion of Christ	4.9	8.4	6.2	7.7	5.2	8.1
The Prodigal Son	4.1	1.8	1.0	5.5	2.9	4.0

Table b XVl

Graph b.i. (on the following page) has been drawn to represent the figures in the above table, and from the graph it will be seen that the story of the birth of Christ reaches a peak of popularity in 1st year (av. age 12 years 9 months) and is at its lowest recording in 3rd year (av. age 14 years 2 months).

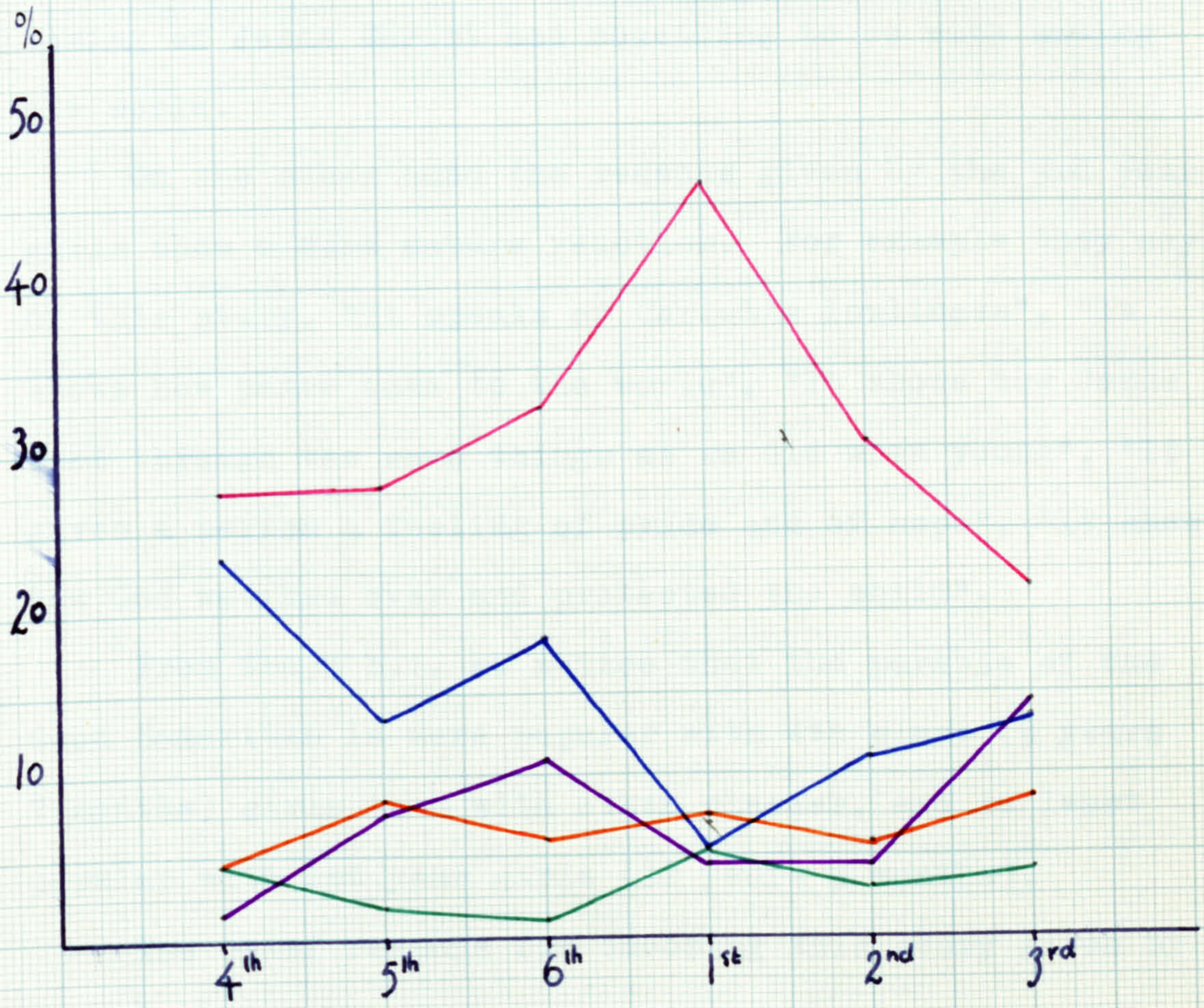
Turning to the list of reasons given for the choice of the story, we notice that the girls in 1st year give six main reasons. (The number of times these reasons were given is indicated by the numbers quoted.)

1. Because gifts were given to Jesus. 25
2. Like it because of the star. 19
3. Jesus came to earth to save the world. 18
4. It is a story about a baby. 10
5. Because there are angels in the story. 9

Only two of these reasons are mentioned by the 3rd year girls. Reason 3 above was given by 2 girls, and reason 4 by 1 girl.

This would seem to suggest that the gifts, the star and the angels have little attraction for girls of 14 years of age, that these girls are not so fascinated about

N.T. STORIES CHOSEN BY GIRLS IN ALL SIX CLASSES



GRAPH b. I.

babies as younger girls, and that other religious matters are more interesting to them than the fact that the coming of Jesus Christ had something to do with saving the world.

On the other hand the reasons given by the 3rd year girls show a more mature reaction. For example they say of this story, "It speaks of Christ's lowliness", "It shows how peace came to the world", "It shows how Jesus went through the same things as we did when young", "It gives a person a feeling of pride and of hope", "It shows how God watched over and protected the child".

From Graph b.i. we notice that the parable of the Good Samaritan is more popular with 4th class (9 years 7 months) girls than with other classes, and is least popular with 1st year girls (12 years 9 months).

The chief reasons for choosing this story given by 4th class are:

1.	It teaches us to be kind.	9
2.	The Good Samaritan helped a Jew (an enemy).	9
3.	He was kind to an enemy.	5
4.	Because it was a parable told by Jesus.	4

The 1st year girls also gave 2 of these reasons, namely 1. (4 girls) and reason 3 (4 girls), but they made no

comment about the treatment of an enemy and one wonders whether this is because the older girls had a more realistic attitude to the question of enemies and their treatment.

The story of the Feeding of the Multitude, also graphed on graph b.i., received a very low vote in the 4th class (9 years 7 months), but was above the 10% level in the 6th class (11 years 8 months), and was most popular in the 3rd year (14 years 2 months). The only reason given by the 4th class was that they liked this story because "it teaches us to share", whereas in the 6th class they listed the reasons:

1.	They liked the boy's willingness to share.	4
2.	It shows what God can do.	3
3.	Because it is one of Christ's miracles.	5
4.	It shows Christ's love and understanding.	2
5.	It shows that the boy trusted Jesus.	1
6.	Because 5 small fishes and a prayer fed a multitude.	1

The girls in 3rd year also listed reasons Nos.1,3,4, and gave these additional reasons:

1.	It shows the kindness of Jesus.	4
2.	It shows the belief of the people in Jesus.	5
3.	It shows the patience of Christ to cope with so many.	1

The reasons given seem to suggest that the spiritual development of the child has taken place along with the other phases of growth and development.

In the New Testament 6 stories were chosen by boys in all six classes. It is noticeable that the boys chose the same 5 stories as did the girls, with one other, namely Jesus and Peter walking on the water. The following percentages have been worked out regarding these choices.

Percentages: BOYS N.T. STORIES CHOSEN BY ALL CLASSES.

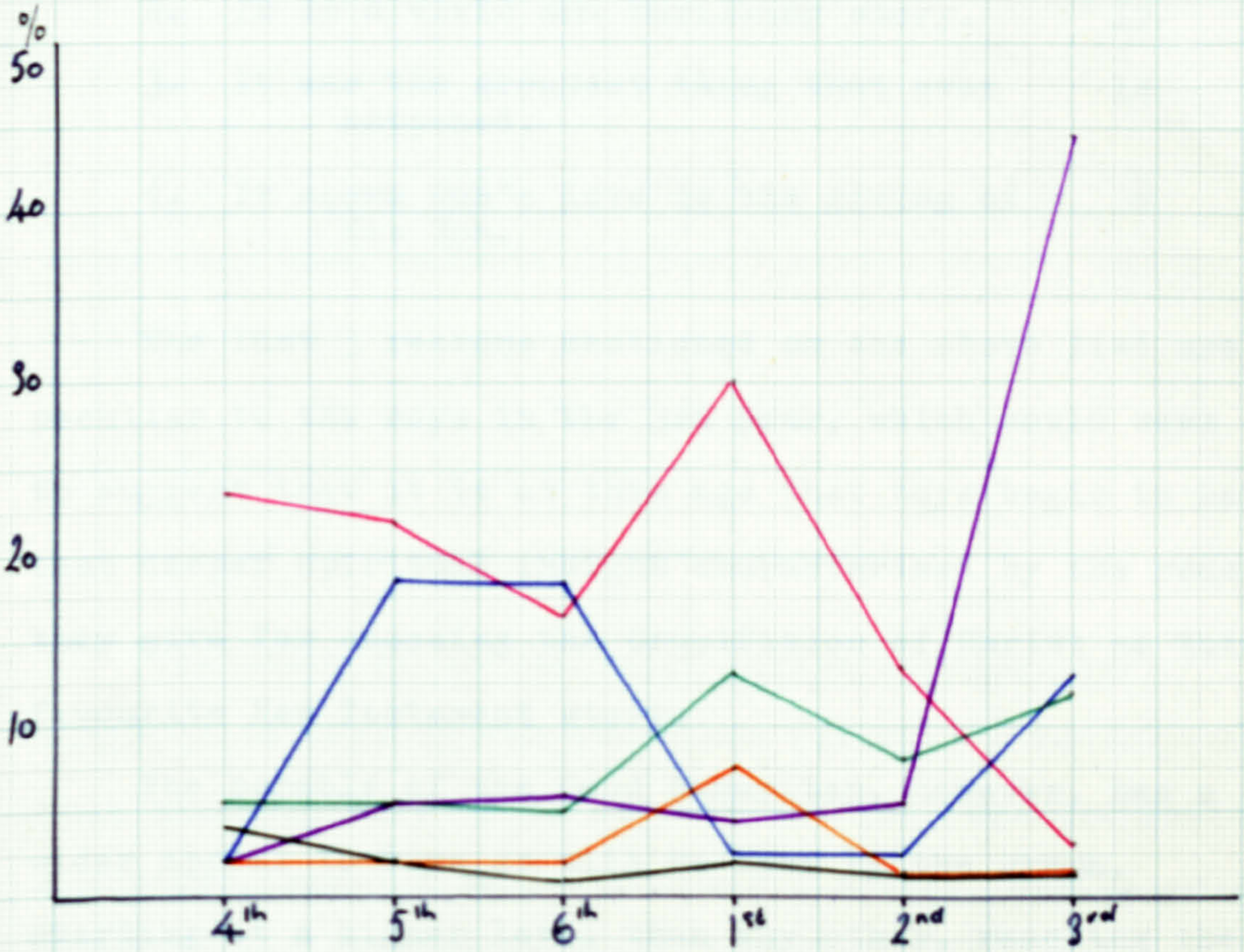
Stories chosen.	4th	5th	6th	1st	2nd	3rd
The Good Samaritan	23.5	22.1	16.5	30.0	13.5	3.1
The Birth of Christ	1.9	18.5	18.6	2.8	2.7	13.8
The Crucifixion of Christ	1.9	5.3	6.2	4.7	5.4	44.6
Feeding the Multitude	5.8	5.3	5.2	13.1	8.1	12.3
The Prodigal Son	1.9	1.7	2.1	7.5	1.4	1.5
Jesus and Peter on the water	3.9	2.6	1.0	2.8	1.4	1.5

Table b.xvii.

Graph b.2 (see following page) has been drawn to represent the figures in the above table, and from this graph it will be seen that the Crucifixion story reaches an unusual height in popularity, 44.6% of the boys in 3rd year having voted for it.(av.age 14 years 3 months).

Consulting the list of reasons given by these 3rd year boys for the choice of the story we find that the

N.T STORIES CHOSEN BY BOYS IN ALL SIX CLASSES



THE GOOD SAMARITAN
THE BIRTH OF CHRIST
THE CRUCIFIXION OF CHRIST
FEEDING THE MULTITUDE
THE PRODIGAL SON
JESUS & PETER ON THE WATER

GRAPH 6. II.

following reasons were given:

1.	Because Jesus died for us all.	30
2.	It is a vivid and thrilling story.	12
3.	It was the greatest thing that ever happened.	14
4.	It shows God's love in the giving of His Son.	8

The last 3 reasons mentioned on the above list are peculiar to the boys in the 3rd year, which would seem to suggest that it is at this age that boys begin to have that deeper spiritual insight characterised by the reasons they give for choosing the Crucifixion of Christ as their favourite New Testament story.

The parable of the Good Samaritan, however, has a wider appeal to boys as will be seen by the graph, starting at a higher level than any other, reaching the 30% level in 1st year (av.age 12 years 4 months), but at its lowest in 3rd year, as though to indicate that this kind of story has little appeal to boys of 14 plus.

Consulting the reasons given in Ch.11. section b., we find that the 4th class boys (av.age 9 years 1 month) liked this story because:

1.	It is an adventure story.	2
2.	He loved and obeyed God.	10
3.	It is exciting and interesting.	2

4. He was the best of the 3 men. 4

5. He showed kindness. 4

6. It teaches us to help people. 6

7. Because he was good and loyal. 4

The 1st year boys who voted so heavily for this story also gave reasons 3,4,5,6,7 quoted above, but in addition said:

It teaches us to be neighbourly. 34

It has a good moral. 2

It is a good character study. 2

The story of the Birth of Christ appealed very slightly to boys in the 4th class (9 years 1 month), and only slightly more so to boys in the 1st year (12 years 4 months), and 2nd year (13 years 1 month), but,as graph b.xvi shows, this story makes its strongest appeal at 10 and 11 years.

In the 4th class a third of the reasons given indicate that this was popular with a few boys because "there is a wicked king in it", but in the two classes where it was most popular the reasons are many and varied. Because:

1. Presents were given 16

2. of the star. 8

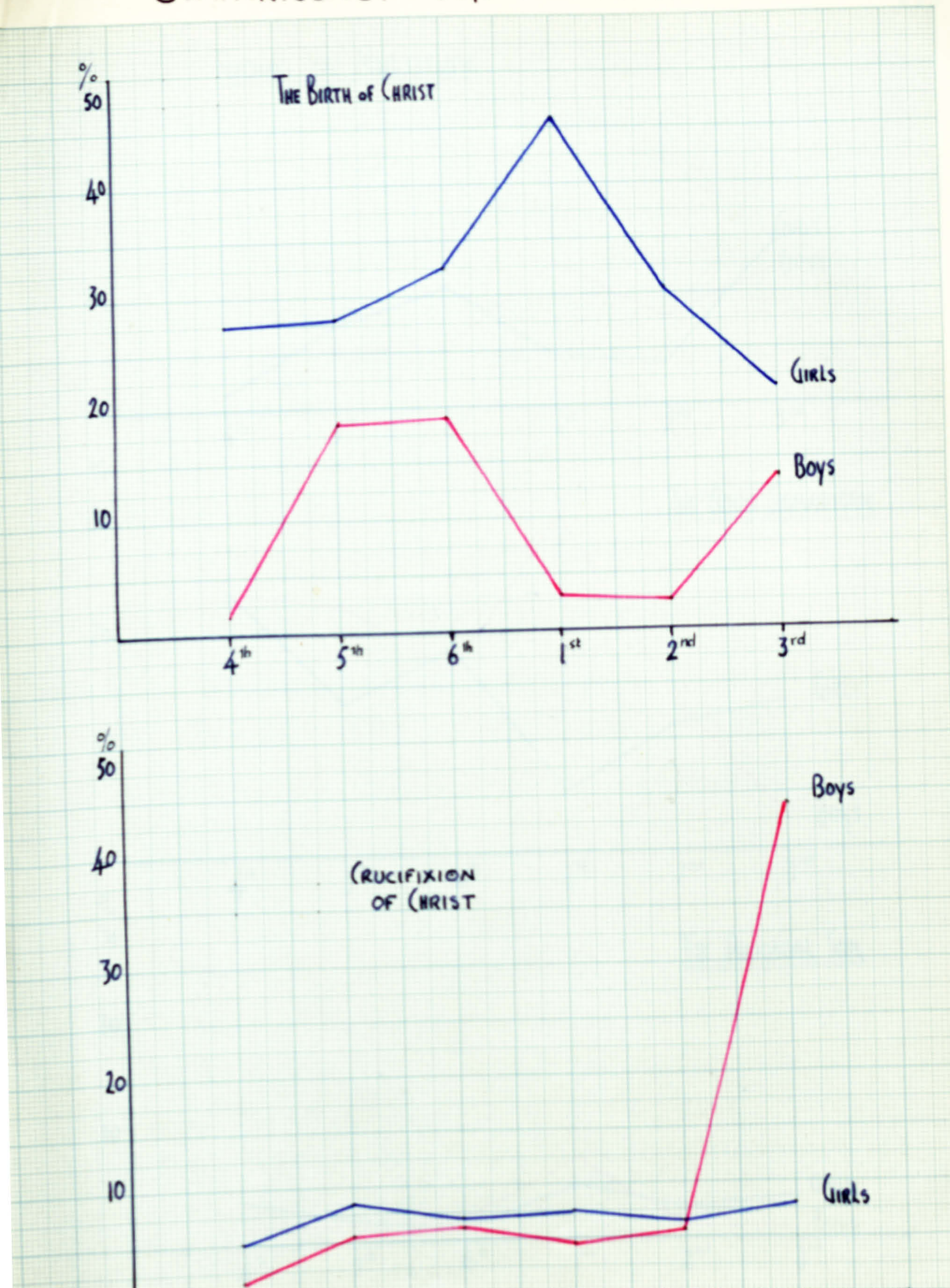
3.	It teaches the meaning of Christmas.	12
4.	Jesus came to earth to die for us.	26
5.	It was a time of rejoicing.	14
6.	There is a wicked king in it.	6
7.	There are angels in it.	10
8.	There is kindness and love in it.	10

This seems to indicate still further the effect of change, growth and development.

b. BOYS' AND GIRLS' CHOICES OF THE SAME NEW TESTAMENT STORIES COMPARED.

As mentioned earlier in this report, it is noticeable that the five stories chosen by girls in all the classes were also chosen by boys in all six classes. It seemed worth while to draw graphs representing the percentages of the boys' and girls' voting for these stories so that the differences, if any, would be made apparent at a glance. See graph b.3 herewith.

In the story of the birth of Christ the girls' votes were higher than the boys in every class with a sharp increase in 1st year, whereas the boys' line shows a sharp decrease in 1st year. By 3rd year the popularity of this story is decreasing as far as girls are concerned,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THE BIRTH of CHRIST
GIRLS
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CRUCIFIXION OF CHRIST
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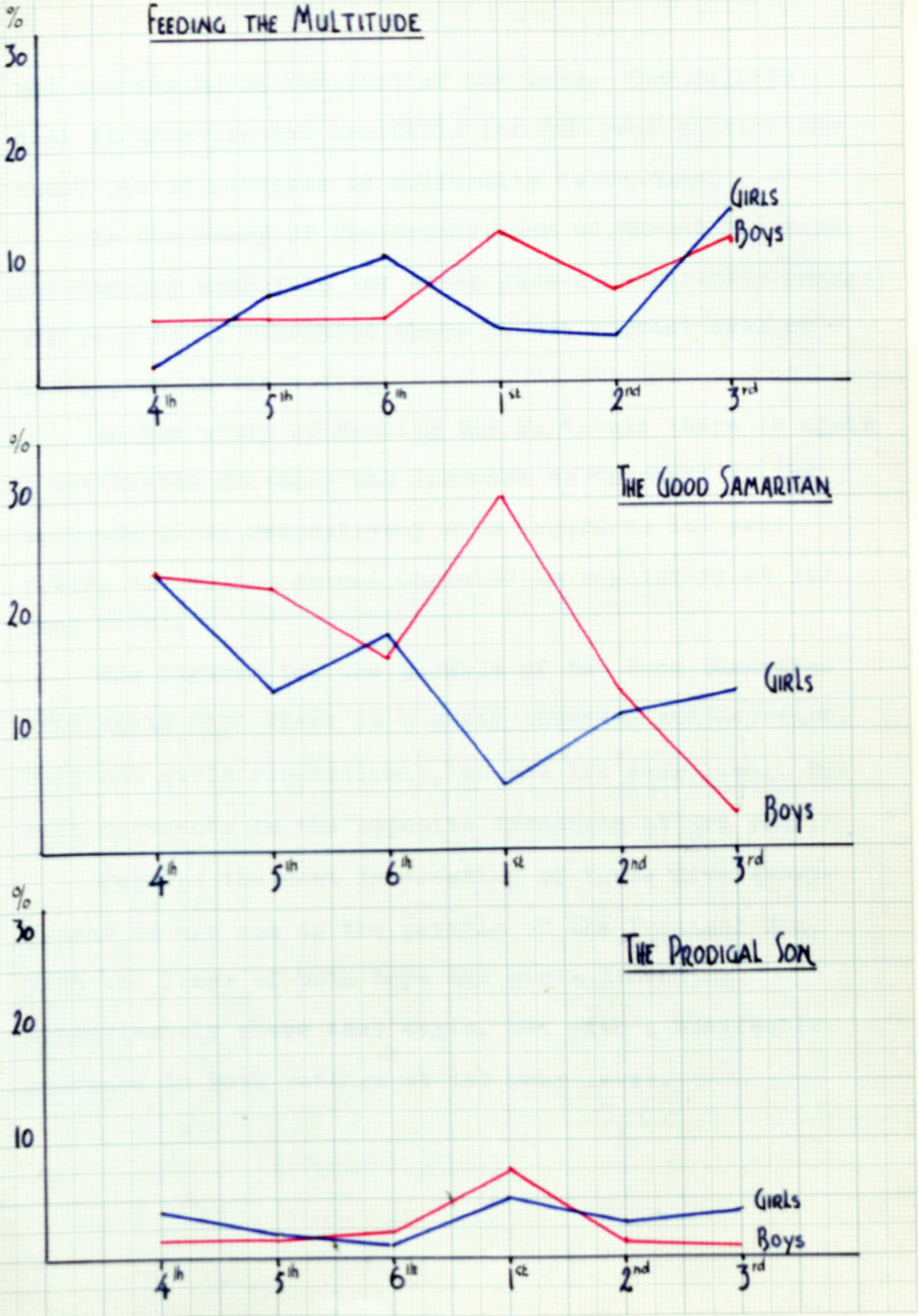
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GIRLS
BOYS
THE GOOD SAMARITAN
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6th
1st
2nd
3rd
GIRLS
BOYS
THE PRODIGAL SON

GRAPH b. III

and increasing on the part of the boys. One regrets that figures are not available for 4th year so that one could see if a degree of uniformity is reached.

In the story of the Crucifixion of Christ the most outstanding aspect is the steep rise in popularity amongst 3rd year boys, otherwise there is not a great deal of difference in the voting.

In the story of Feeding the Multitude there is again a noticeable decrease and increase on the part of the boys and girls respectively with regard to 1st year votes, but with a mutual increase in popularity at 3rd year level.

The figures for the parable of the Good Samaritan show again that there is a sharp increase and decrease, boys and girls respectively, at the 1st year level, but with movements in the opposite direction at 3rd year.

Perhaps the most interesting of these five story-graphs is the one on the parable of the Prodigal Son, with the lines of both boys and girls finishing approximately where they begin, but with a noticeable increase in both votings at 1st year level.

c. OLD TESTAMENT STORIES CHOSEN BY ALL CLASSES.

In the Old Testament twelve stories were chosen by girls in all six classes. Six of these stories were also chosen by boys in all six classes, so in the graph these six stories are shown in colour to correspond with the graph of the boys' Old Testament choices. It will be noticed that the story of Moses in the Bulrushes has also beel graphed, becsue it occupied first position in the total of girls' choices.

The percentages have been worked out and are given in the table below:

Percentages. Girls' O.T. stories chosen BY all classes.

STORY	4th	5th	6th	1st	2nd	3rd
Moses in the Bulrushes	23.1	12.8	18.9	9.4	17.4	14.9
David and Goliath	19.8	18.0	8.4	IO.5	7:0	5.4
Life of Joseph	8.9	7.5	6.5	23.8	16.2	24.3
Daniel and the lions.	13.0	12.7	8.7	2.8	8.7	5.4
Noah and the Ark	IO.5	13.2	IO.2	8.3	3.0	2.7
The Life of Moses	2.0	2.2	2.9	6.0	8.7	19.0
The Life of David	7.7	2.6	5.1	2.8	2.3	1.3

TABLE b.XVIII.

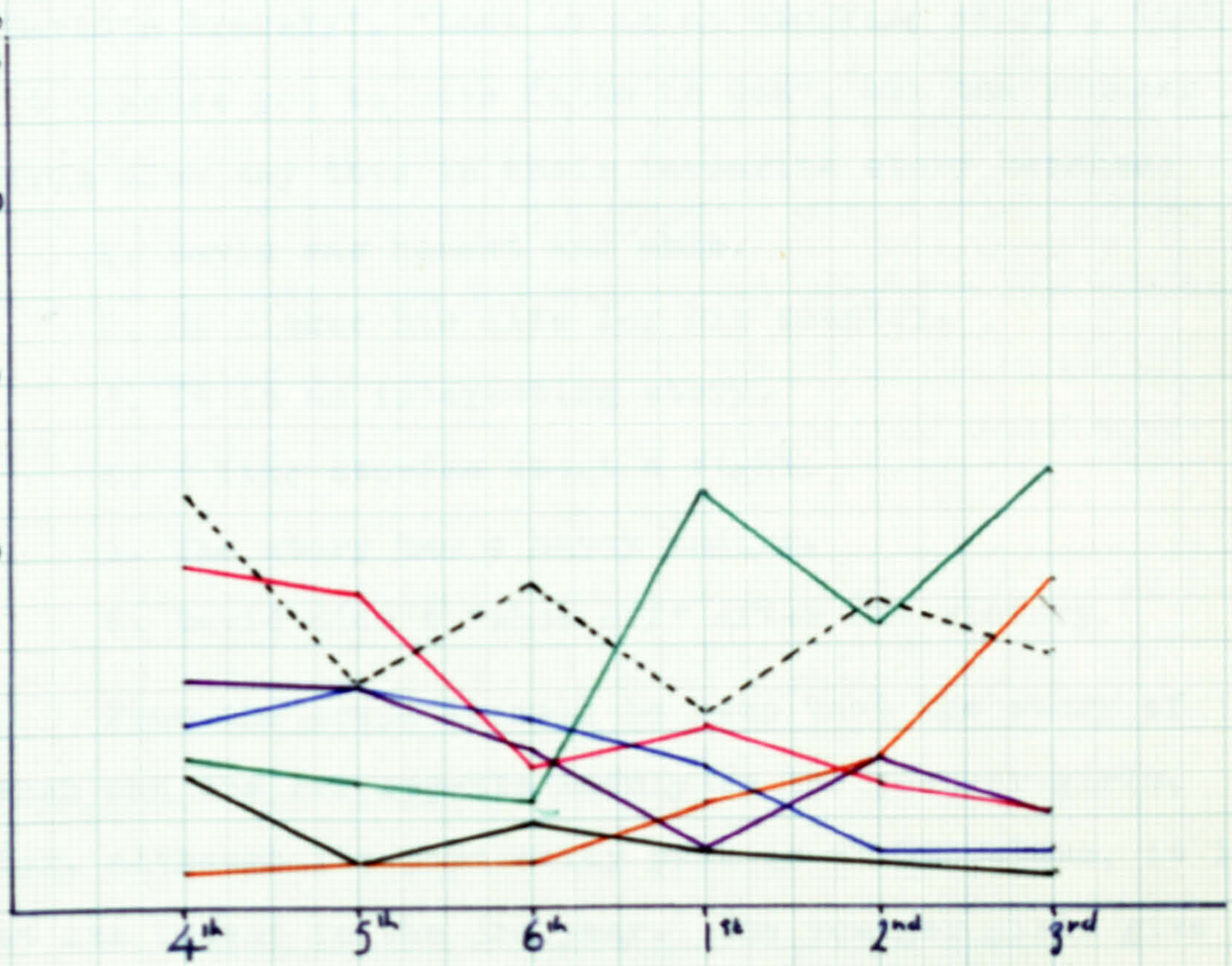
Graph b4 has been drawn from the percentages given in Table b.xviii, and from this graph it will be seen that the story of Moses makes the greatest increase in popularity, steadily rising from 2% in the 4th class through successive increases to 19% in 3rd year.

Turning to the list of reasons, we find a development in understanding of what may be learned from the life story of this great Hebrew leader. The 4th class girls remarked on the fact that the story is "exciting", "interesting", and that Moses was obedient, but the 3rd year girls, whilst mentioning the first two of these reasons, gave additional ones:

1. I like to know of people becoming free.
2. It shows Moses' faith in God.
3. This story shows the power of God.
4. Because it tells how Moses received the laws we know today.
5. It shows that what God does is good for His people.

Contrasting with the increase in popularity of the life story of Moses is the decrease in popularity of the story of David and Goliath, which has a popularity percentage of 19.8 in the 4th class, but is at its lowest percentage at 3rd year level.

Girls' O.T. Choices



David & Goliath
Noah & the Ark
The Life of Moses
The Life of Joseph
Daniel & the Lions
The Life of David
Moses in the Bulrushes

Graph b. IV

Both 4th class girls and 3rd year girls mention "David's bravery", "that it is an exciting story", that "it teaches you to have faith in God", but the younger girls also say this is their favourite story because:

1. David was honest and able.
2. He risked his life for his country.
3. It is an interesting story.
4. I like stories about a fight.
5. The story has a happy ending.
6. David didn't "show off" after his victory.

From the graph it will be seen that the story of Noah and the Ark appeals mainly to the younger girls, for, although its popularity peak is at 5th class, it is at its lowest in the 3rd year. The younger girls give amongst their reasons for this choice, the fact that there are animals in the story, that it is "interesting", "exciting", "it teaches you to be unselfish", but the older girls do not mention these reasons.

The highest peaks of popularity in any one class is reached by the story of the life of Joseph which reaches 23.8% in the 1st year level, and 24.3% in 3rd year. It is noticeable in this story that the girls of all ages tested tend to give the same reasons for choosing this story. All classes say they chose it because "it is

interesting", "it is exciting", "I like to hear about dreams", "Joseph forgave his brothers", and girls in five of the classes say the story has a good moral. But only one girl in the 3rd year gave a reason different from those given by other classes. She states "I like it because it shows how God moulds and prepares His workers".

Comments on the voting for the story of Moses in the bulrushes will be given in the section where boys' and girls' choices are compared.

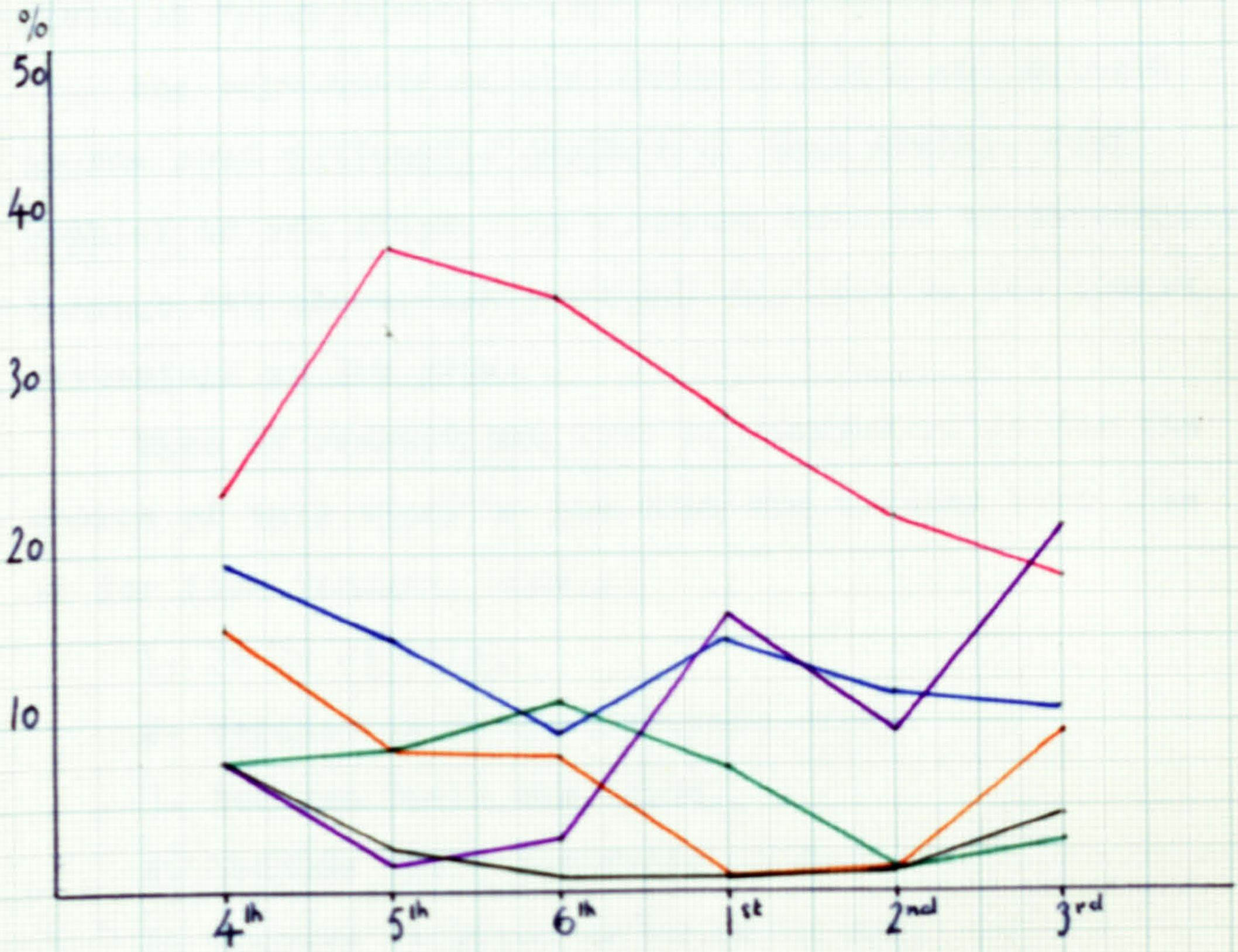
The Old Testament stories chosen by boys in all six classes are: (1) David and Goliath, (2) Noah and the Ark, (3) The Life of Moses, (4) The Life of Joseph, (5) Daniel and the lions, (6) The Life of David. The percentages are given in the following table.

Percentages: Boys' O.T. stories chosen by all classes.

Story	4th	5th	6th	1st	2nd	3rd
David and Goliath	23.5	38.0	35.0	28.0	21.6	18.5
Noah and the Ark	19.6	15.0	9.3	15.0	12.2	10.8
The Life of Moses	7.8	1.8	3.1	16.8	9.5	21.5
Life of Joseph	7.8	8.8	11.3	7.5	1.4	3.1
Daniel and the lions	15.7	8.8	8.2	1.0	1.4	9.2
The life of David.	7.8	2.7	2.1	1.0	1.4	4.6

Table b.xix

Boys' O.T. Choices



David & Goliath
Noah & the Ark
The Life of Moses
The Life of Joseph
Daniel & the Lions
The Life of David

Graph 6.V.

Graph b5 has been drawn on the basis of the figures given in Table b.xix.

The popularity of the story of David and Goliath is the most noticeable feature of this graph. Most popular in 5th class with a steady decline in popularity through 6th class, 1st year and 2nd year to its lowest percentage in 3rd year.

When we consult the list of reasons given for the choice of this story we see that the younger boys like it for five reasons, namely:

1. It is exciting.
2. Because it is an adventure story.
3. Because David was brave.
4. Because David had faith in God.
5. Because it gives me faith in God.

though, strangely enough, the boys in 3rd year also mention these reasons (with the exception of No.2.). The 3rd year boys also mention that they like this story because 'David fought for his country', 'It shows that big people do not always win', 'Because it shows a man's spirit can be bigger than his body'.

In contrast to the above-named story, the graph shows the increase in popularity from 5th class to 3rd year, where it is highest of all stories, of the story, "The

Life of Moses". The 5th class boys, in their reasons for choice, speak of the fact that this story is 'interesting' 'exciting', 'Moses had faith in God and always helped others', but the 3rd year boys, though mentioning those reasons, said also:

1. It shows the great power of God.
2. It tells how we got the Ten Commandments.
3. It shows God keeps His promises.
4. It shows how God loves His children.

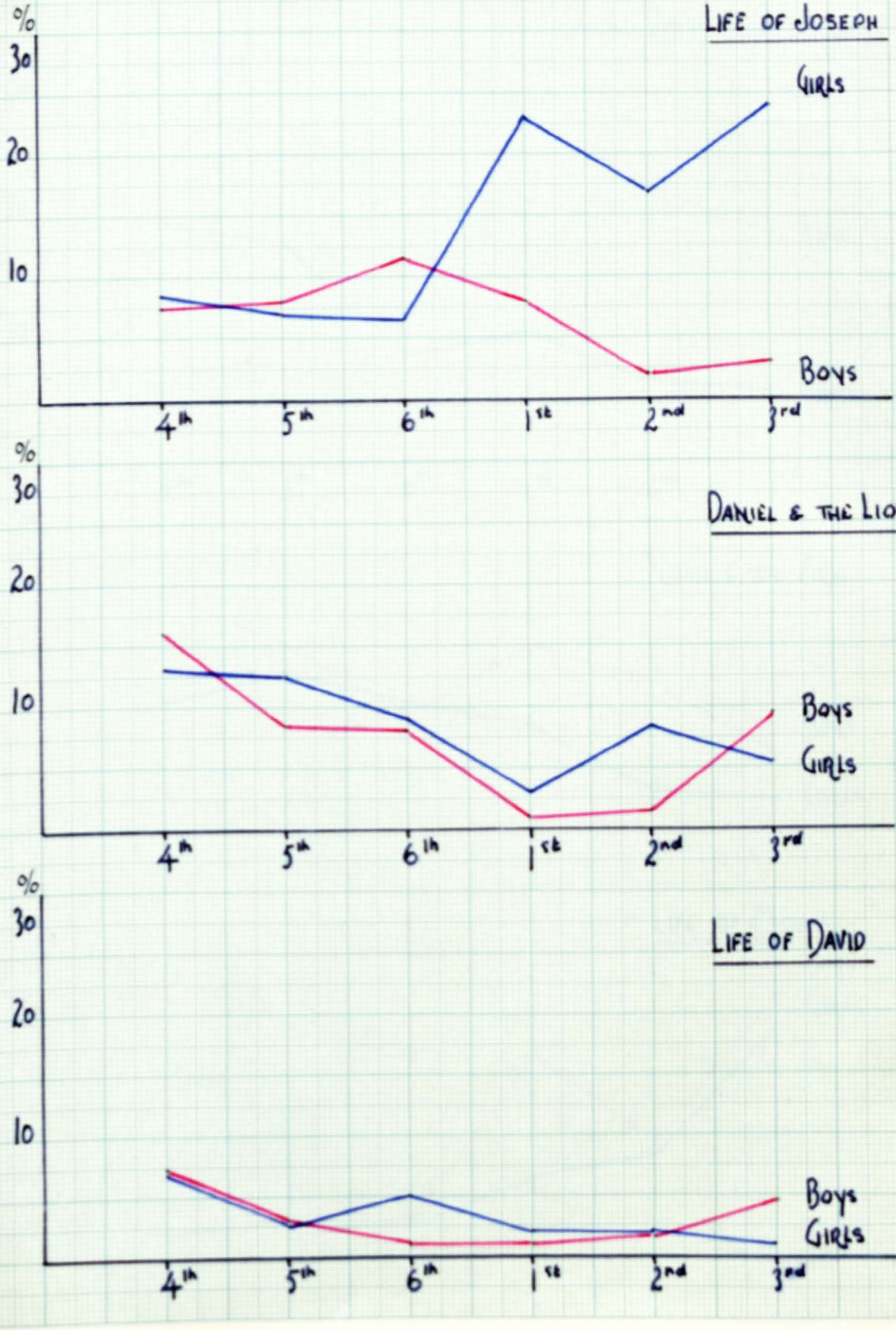
d. BOYS' AND GIRLS' CHOICES OF THE SAME O.T. STORIES COMPARED.

Six of the stories chosen by girls were also chosen by boys and these stories have been contrasted on Graph b6.

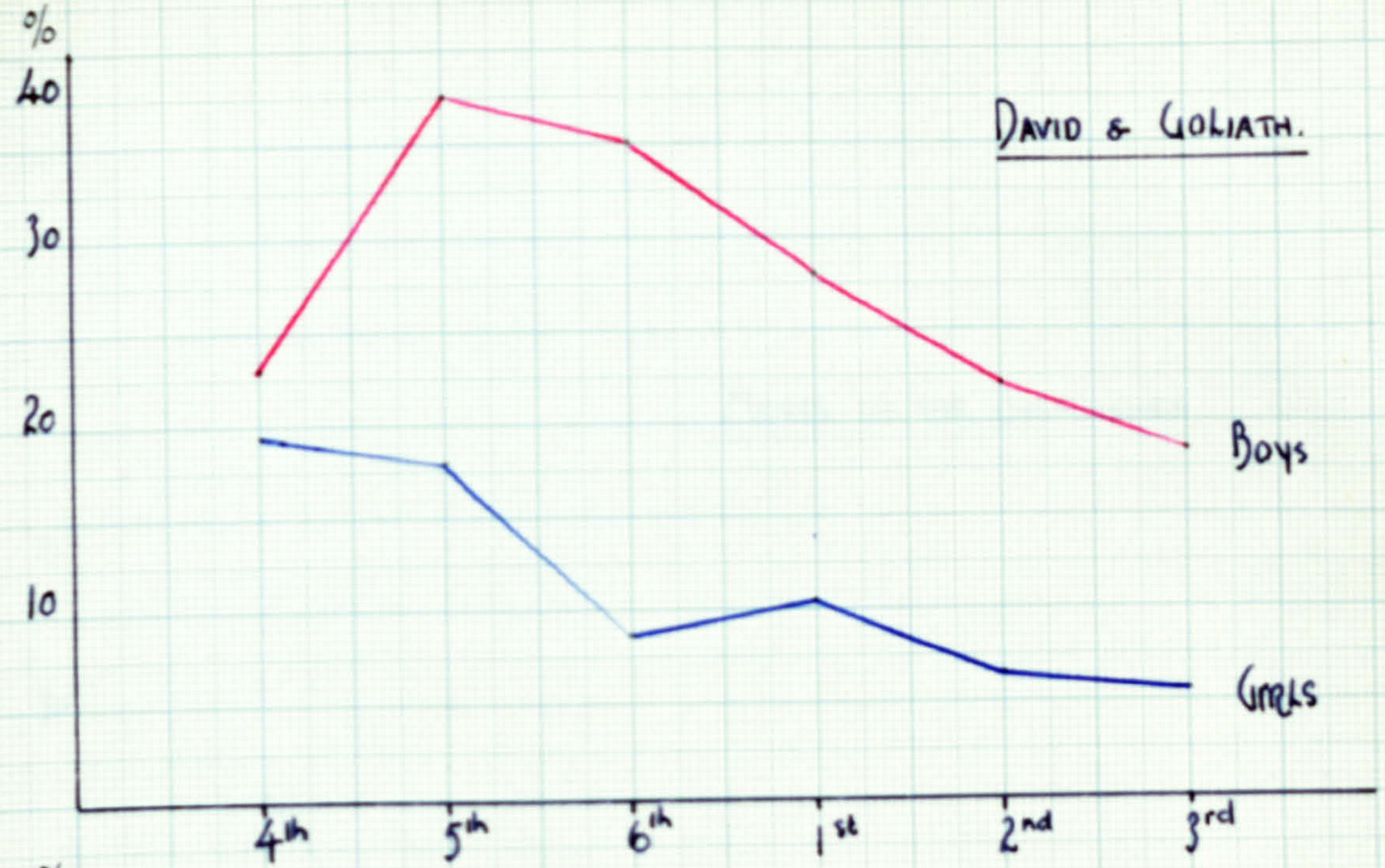
David and Goliath. This story has a fairly high percentage of popularity with 4th class girls, but there is a steady decrease from 5th class to 3rd year, though the general level of popularity is much higher for boys in each age group, the greatest difference being at the 6th class level where the girls are 8.4% and the boys are 35%.

Noah and the Ark. In this story there tends to be a coming-together at 5th and 6th classes and again at 3rd

Comparisons O.T. Stories



Graph b. VI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DAVID & GOLIATH.
BOYS
GIRLS
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1st
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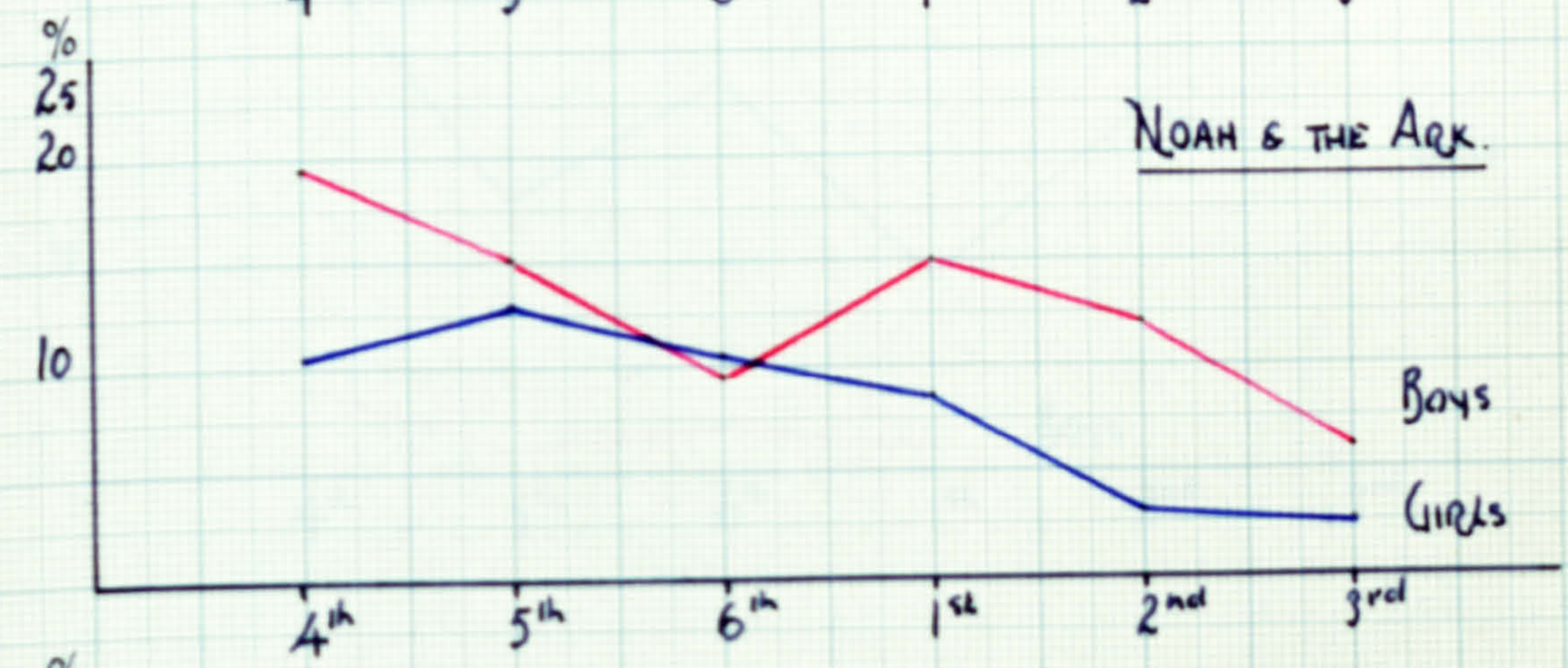
3rd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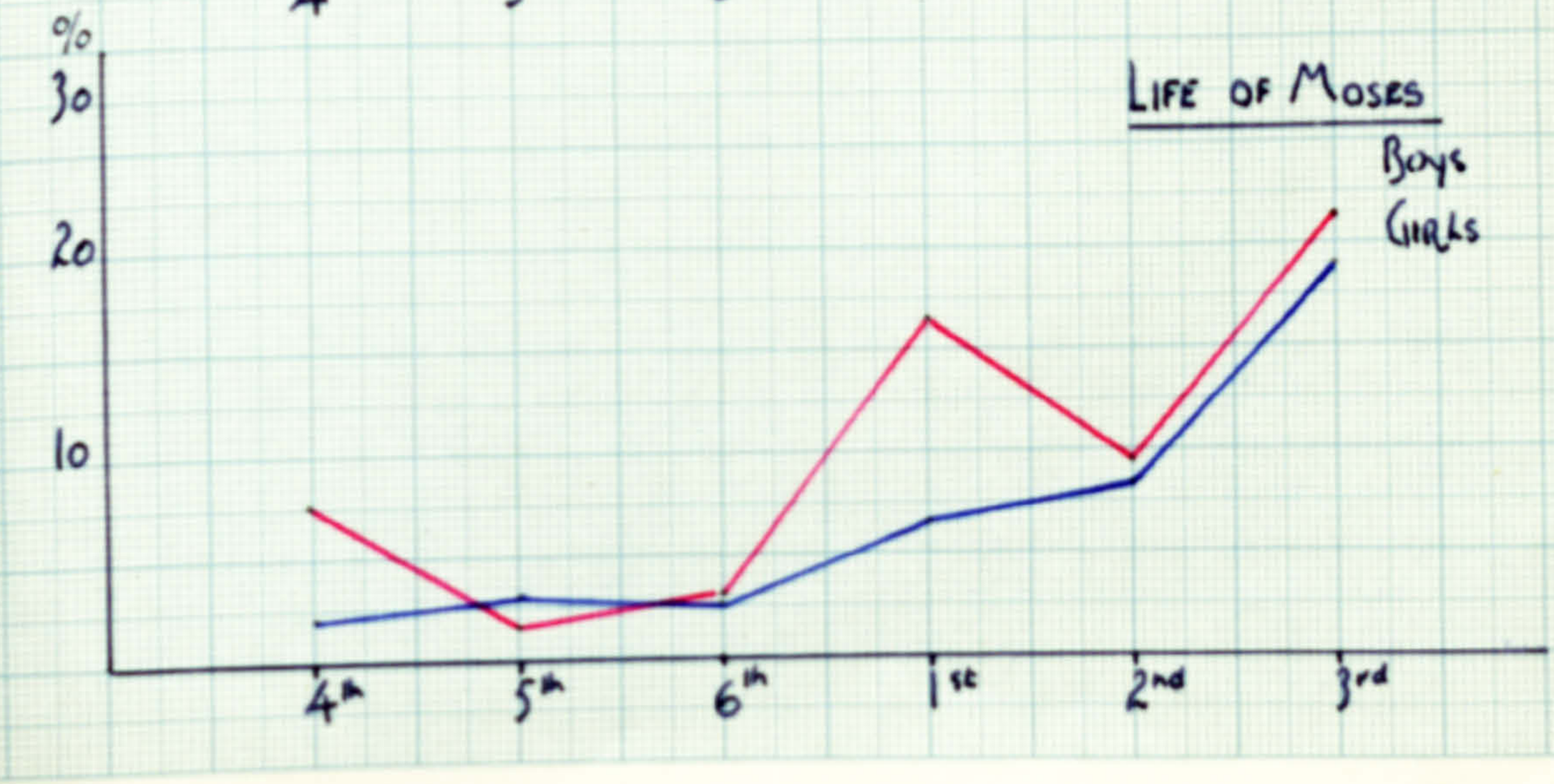
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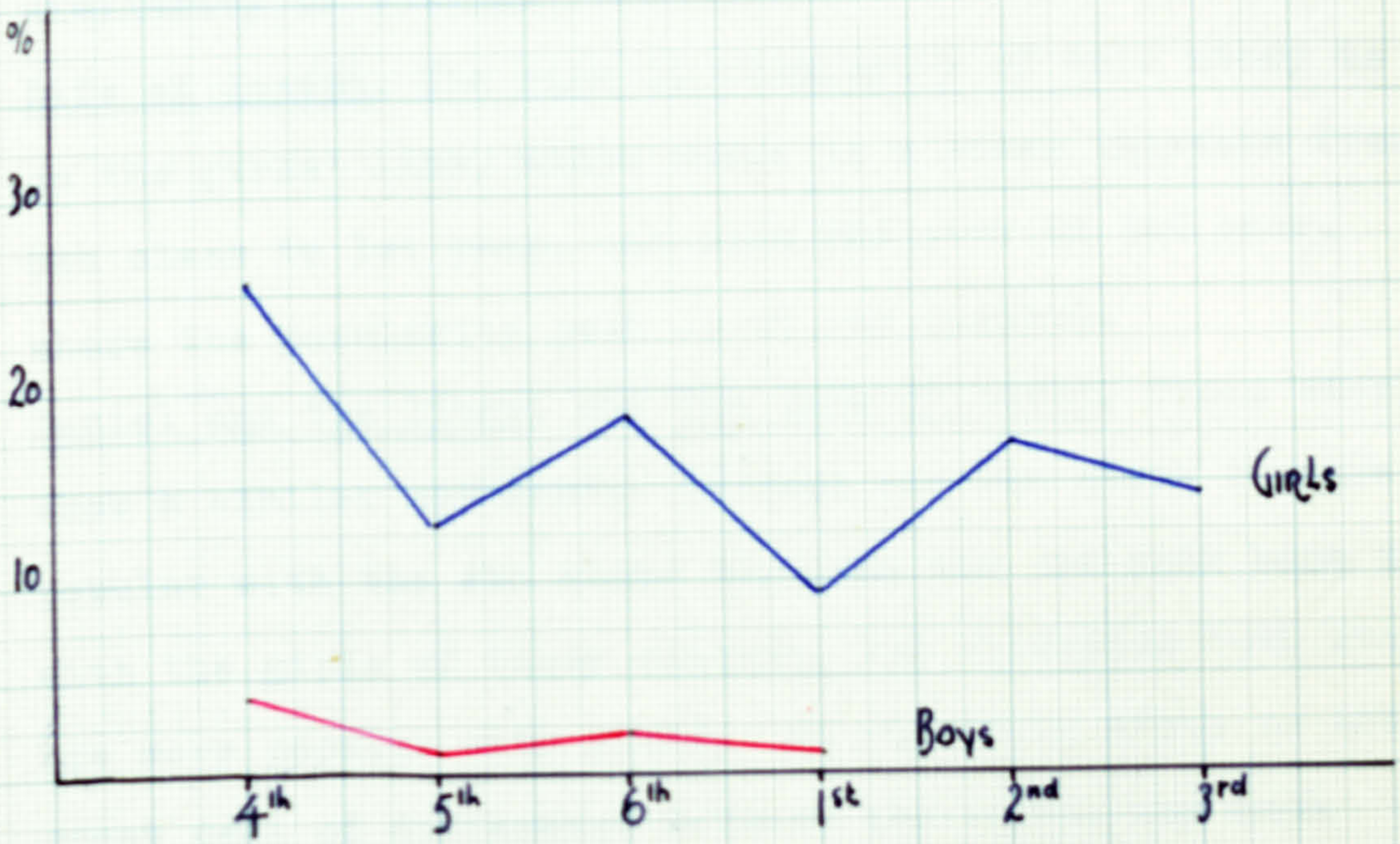
GRAPH b. VI

Moses in the Bulrushes



Graph 6. VI

year, and in each case the story is more popular with the younger children.

Life of Moses. The most noticeable difference between the voting of boys and girls on this story is at the 1st year level. At other age levels there is a similarity of voting.

Life of Joseph. The rise in popularity of this story is on the girls' line, where there is a steep increase from 6th class to 1st year, and from 2nd year to 3rd year, where the popularity peak is at its highest.

Daniel and the lions, and The life of David. These stories show a similar movement. In each one the story is more popular with the 4th class boys and the 3rd year boys than with the girls of those classes, but otherwise both stories are more popular with girls. On the whole there is not a great deal of difference between the votes, and each comparitive statement implies a 'more or less' qualification.

Moses in the bulrushes. This story was not chosen by boys in all six classes, but a comparison is made because of the great popularity of this story with girls, and the poor voting of the boys' classes who voted for it. The graph shows the relative position.

Turning to the list of reasons, we find that the boys said, (1) "It is exciting". (2) Because Moses was saved

by his mother. (3) He was found by a princess. (4) It creates an atmosphere of secrecy and cruelty. (5) It suggests the people of Egypt lived under terror.

As against these five reasons, the girls gave 25 reasons for liking this story, the main ones being:

1. The kindness of the princess, and because there's a princess in it.

2. Because there's a baby in it.

3. It is long and exciting.

e. BOYS AND GIRLS TOTALS COMPARED.

New Testament.

Comparing the stories which were chosen by all classes, boys and girls, we look first at the percentages:

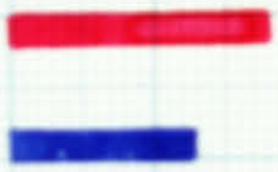
	Boys	Girls
The Birth of Christ.	10.7	31.8
The Good Samaritan.	19.1	15.1
Feeding the multitude.	8.3	6.5
The Crucifixion of Christ.	10.1	6.5
The Prodigal Son.	3.0	3.0

Table b.xx.

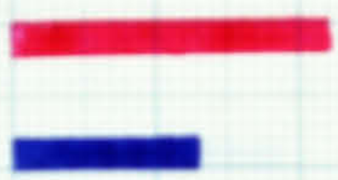
In graph b7. these percentages show quickly that the story of the Birth of Christ is much more popular with the girls than with boys. The stories of the Good Samaritan, Feeding the Multitude, and the Crucifixion of

THE BIRTH OF CHRIST

THE GOOD SAMARITAN



FEEDING THE MULTITUDE

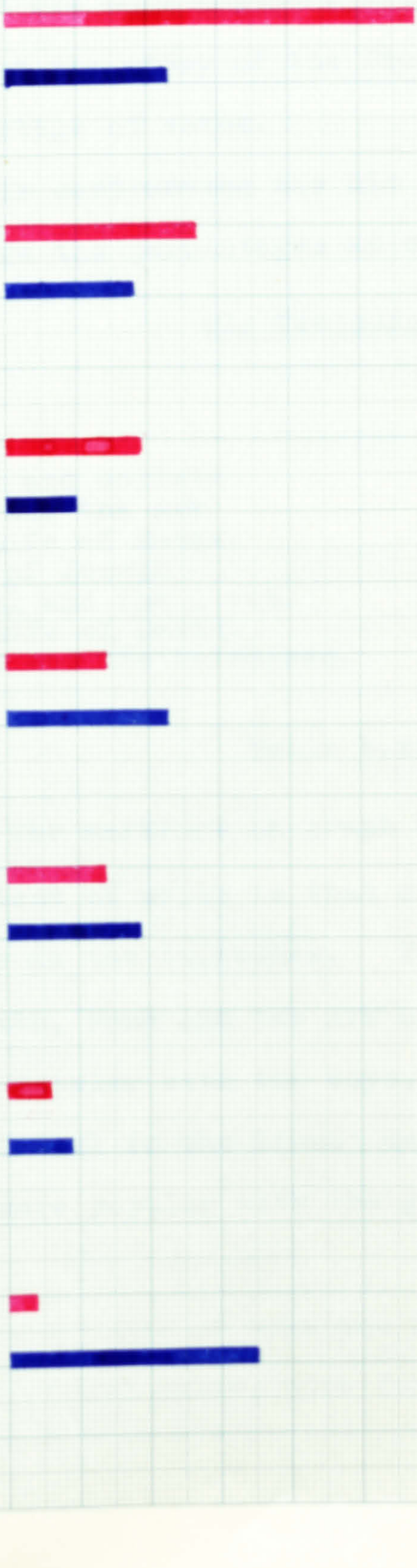


THE CRUCIFIXION OF CHRIST

THE PRODIGAL SON

[Boys in red

GRAPH 6. VII.



DAVID & GOLIATH

NOAH & THE ARK

THE LIFE OF MOSES

THE LIFE OF JOSEPH

DANIEL AND THE LIONS

THE LIFE OF DAVID

MOSES IN THE BULRUSHES

[Boys in Red

GRAPH b. VII.

Christ are more popular with boys than with girls, whilst the story of the Prodigal Son received an equal percentage of votes.

In contrasting the Old Testament stories, we arrange the percentages as under:

Old Testament.

	Boys	Girls
David and Goliath	29.0	12.6
Noah and the Ark	13.4	9.0
The Life of Moses.	9.5	4.9
Life of Joseph	7.0	12.5
Daniel and the lions.	6.7	9.3
The Life of David.	2.7	4.2
Moses and the bulrushes.	1.2	16.8

Table b.xx. (cont.)

The markings on graph b7 show the contrasts, the greatest of which is that of David and Goliath, and Moses in the bulrushes. The stories of David and Goliath, Noah and the Ark and the Life of Moses are more popular with the boys, whilst the life of Joseph and Daniel in the lions' den, and Moses in the bulrushes are more popular with the girls.

f. CHOICES AT VARIOUS AGE LEVELS AND IN SEX GROUPS, COMPARED WITH JUDGES' CLASSIFICATION.

Taking the various categories used by the judges (see Ch.11.e) as a basis for discussion it was felt that it could be shown that the children voted for 'action' stories, or for stories about 'family relationships', or for 'real' situations, and so on. To ascertain these facts the stories were sorted again, this time under the headings used by the judges and the following percentages worked out.

Choices placed under judges' headings.

Categories.	Boys N-2028	Girls N-2352
Stories with action	34.3	28.4
Real (as distinct from fanciful)	4.0	4.3
Miracles of healing	6.6	5.3
Family relationships	15.5	38.4
Nature Miracles	6.6	4.8
Stories about War	15.8	6.8
Stories about Romance	0.2	0.8
Stories about Animals	7.0	4.9
Teaching	0.4	0.3
Stories about nature	0.4	0.2
A Miracle	0.8	0.3
Poetry	0.2	0.2
Blank and other unused forms	8.2	5.3
	100.0	100.0

Table b. XXll.

N.B. N - No. of boys and girls X 2 because each child voted twice, once for an O.T. story and once for a N.T. story.

From Table b.XXll. it will be noticed that the boys percentages show a first preference for stories with action, with stories about war in second place and stories about family relationships in third place. With the girls, stories of family relationships have first place, stories with action second place and stories about war come third.

	Boys.	Girls.
1st.	Stories with action.	Family relationships.
2nd.	Stories about war.	Stories with action.
3rd.	Family relationships.	Stories about war.

In a further classification of these stories, the pupils' votings for all the stories marked as 'Action Stories' have been added, and percentages determined so that the position is revealed regarding the votings for action stories at the various age levels. The percentages are given below:

Action Stories.

	Class			Year.		
	4th	5th	6th	1st	2nd	3rd
Boys (N - 1014)	35.3	27.9	23.2	36.9	38.5	50.8
Girls (N - 1176)	28.9	26.2	30.9	21.5	28.5	33.1

Table b.XXlll

Percentages have also been worked out for 'War Stories' and 'Stories of Family Relationships', and the percentages given herewith.

WAR STORIES.

	Class			Year		
	4th	5th	6th	1st	2nd	3rd
Boys (N - 1014)	23.5	38.1	42.3	29.0	23.0	24.6
Girls.(N- 1176)	19.8	18.2	9.1	10.5	12.8	5.4

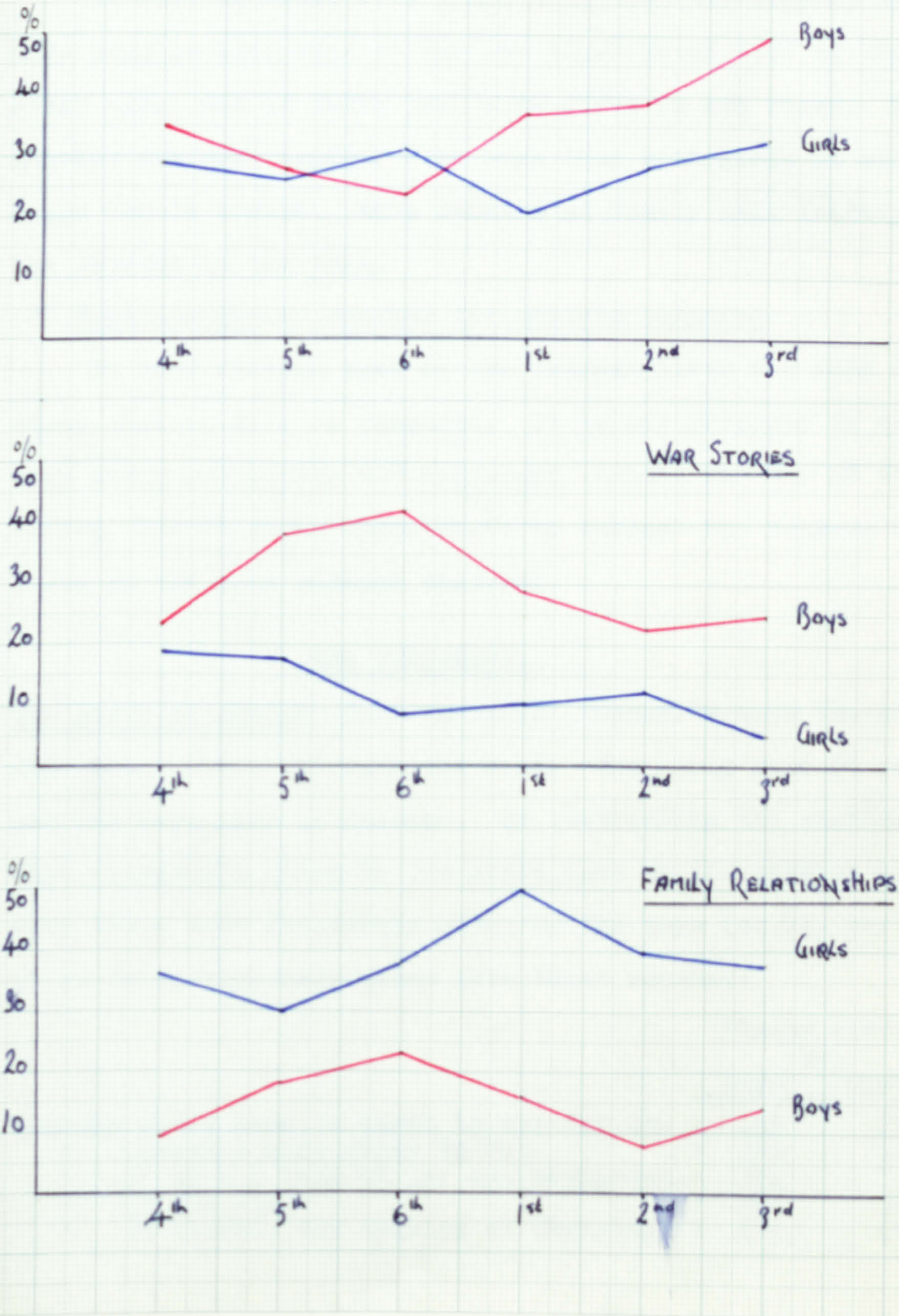
Table b. XXIV.

STORIES OF FAMILY RELATIONSHIPS.

	Class.			Year		
	4th	5th	6th	1st	2nd	3rd
Boys.(N - 1014)	8.8	18.1	23.2	15.9	6.8	13.8
Girls.(N - 1176)	36.2	30.4	38.2	50.3	40.4	37.8

Table b. XXV.

The particulars in Tables B.XIII, b.XIV and b.XV are shown in a graph on the next page.


ACTION STORIES
%
50
40
30
20
10
Boys
Girls
4th
5th
6th
1st
2nd
3rd
WAR STORIES
%
50
40
30
20
10
Boys
Girls
4th
5th
6th
1st
2nd
3rd
FAMILY RELATIONSHIPS
%
50
40
30
20
10
Girls
Boys
4th
5th
6th
1st
2nd
3rd

GRAPH 6.8.

It will be noted from Graph b.8. that War Stories are more popular with boys at the 6th class level than at the other ages, and at their peak with girls in 4th class. War Stories are more popular with boys than with girls at all the 6 age levels tested. With stories of Family Relationships the reverse is the case.

(G) Boys' and girls' reasons for choices compared.

In this section some of the reasons given for some of the story choices will be compared. It is not proposed to deal with every one of the 838 different reasons for the 98 stories chosen, but it seems appropriate to compare the reasons for a few of the more popular choices.

NEW TESTAMENT.

The Birth of Christ. This was prime favourite with the girls and second favourite with the boys. The girls gave 38 reasons and the boys gave 14 reasons. In contrasting the reasons most frequently given by the girls (see ch.11. section a.), with those most frequently given by the boys (ch.11. section b.) it is found that both sexes gave these reasons:

	Places given by Boys	Girls.
Because Jesus came to earth to die for us.	1st	2nd
" presents were given to Him.	2nd	1st
" it wa s a time of joy and happiness.	3rd	7th
" of the star.	4th	3rd
" it teaches the meaning of Christmas.	5th	6th

The reason given 1st., 2nd., 3rd. (and so on) places are shown in the columns against each reason named. This pattern is used throughout this section.

The Good Samaritan. This was the boys' first choice and the girls' second. The boys gave 21 reasons for choosing it but the girls gave 31. Both sexes gave the following reasons:

	Places given by Boys.	Girls
Because it teaches us to be neighbourly.	1st	5th
" he showed kindness.	2nd	1st
" it teaches us to help people	3rd	3rd
" he helped an enemy.	8th	2nd

Feeding the Multitude. The girls' votes placed this story third in popularity, and the boys placed it in fourth place. The girls gave 16 reasons and the boys gave 13, and both sexes gave the following reasons:

	Boys	Girls
Because it was one of Christ's miracles.	3rd	1st
" of the boy's willingness to share.	4th	2nd
" it shows the people had faith in Christ.	2nd	6th

OLD TESTAMENT.

Moses in the bulrushes. This was by far the most popular story with the girls, but won only twelfth place with boys. It is to be expected that the girls would have many more reasons for giving this story first place, indeed they named 25 reasons

as against 5 named by the boys. The following reasons were given by both sexes:

	Places given by Boys	Places given by Girls
It is an exciting story.	1st	5th
Because he wa s saved by his mother.	2nd	4th
He was found by a princess.	3rd	1st

The girls gave as their second reason the fact that there was a baby in the story, but the boys did not mention this: and for third reason the girls spoke of the mother's love, though the boys did not mention this.

David and Goliath. The boys gave this first place amongst Old Testament stories, and the girls gave it second place. The boys quoted 14 reasons and the girls quoted 16. Both sexes gave the undermentioned reasons:

	Places given by Boys	Places given by Girls
Because of David's bravery.	1st	1st
" it teaches us to have faith in God.	5th	2nd
" it is exciting.	3rd	3rd
" it is an interesting story.	4th	4th

Daniel and the lions. This story was fourth in popularity with the girls, who gave 8 reasons for selecting it, and it was fifth with the boys, who stated 6 reasons for its choice. Both boys and girls gave the following reasons.

		Places given by Boys	Places given by Girls.
Because	Daniel had faith in God.	1st	1st
"	Daniel showed great courage.	2nd	2nd
"	it is an exciting story.	3rd	3rd

Chapter IV.

CONCLUDING STATEMENT.

CH. IV. CONCLUDING STATEMENT.

The purpose of this section of the investigation was to endeavour to discover whether children had particular likings for any specified story or section of the Bible, and if so, what were those sections, and why were they liked. The investigator was interested to know what they would choose at different age levels, and if the boys and girls' choices would be identical, and if so, would the reasons for choosing them be similar?

It was to be expected that many children would reflect merely the teaching they had received, and even this would be considered to be worthwhile, if it only revealed what had impressed them.

In the introductory section references were made to the general field of preferences and then the investigations in reading preferences were mentioned as being pieces of work in a field somewhat akin to this.

The questionnaire method was used and 1014 boys and 1176 girls returned the questionnaires given to them. The stories chosen were then classified by a panel of judges in an endeavour to label the various types of stories chosen by the children. From this raw material certain trends appeared, and in this concluding statement an attempt will be made to summarise these findings.

a. Choices. In Ch.III. a and c, the figures are given separately for boys and girls, and a certain aspect of the position was revealed, but now the votes for stories by both sexes are added, and we find that in the totals (only those totals are given that go into three figures) it is revealed that Old Testament stories occupy 7 of the eleven places on the list, which seems to suggest the popularity of the Old Testament. The figures are:

The Birth of Christ.	482	votes.	N.T.
David and Goliath .	442	"	O.T.
The Good Samaritan.	372	"	N.T.
Noah and the Ark.	242	"	O.T.
The story of Joseph.	218	"	O.T.
Moses in the bulrushes.	209	"	O.T.
The Crucifixion Story.	179	"	N.T.
Daniel and Lions.	177	"	O.T.
Feeding the multitude.	161	"	N.T.
Adam and Eve.	153	"	O.T.
The Life of Moses.	153	"	O.T.

Referring to the judges' classification of the stories we notice that 4 of the above named stories are &Family' stories, 4 are 'action' stories, and 1 each of War, animals and nature miracles. So on the whole these children prefer action stories and stories with family relationships.

Vostrovsky [a] in his investigation discovered by an analysis of children's reading tastes that girls' reasons for liking certain reading were headed by stories about children 52%, and boys' reasons gave priority to adventure, 76%.

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a.Vostrovsky. See list of investigations 1891-1930 in section c of Ch.I

Of the stories named in the foregoing totals, the Birth of Christ (family relationships) was most popular with the girls, whilst David and Goliath (war stories) was most popular with the boys. The findings are very similar to those expressed by Vostrovsky. The relative positions of the two stories just named are shown on graphs b.3 and b.6.

In the Old Testament selection the girls chose 9 stories not selected by the boys, These were 1. Joash, 2, The story of Job, 3. The story of Lot, 4. Friendship of Jonathan and David, 5. The Judges, 6. Jeremiah, 7,Naboth's Vineyard, 8, the Shunamite's son, 9. Queen od Sheba and Solomon, There were no stories chosen by boys only.

In the New Testament the girls selected the following stories not selected by the boys, 1. The woman who touched His garment, 2. The first miracle, 3. the Widow's mite, 4, The raising of Lazarus, 5, the cripple at the Beautiful Gate, 6, The widow of Nain, 7. John the Baptist, 8.Philip and the Ethiopian, 9. Timothy, IO. Zacchaeus, 11, St.John, 12. The rich young ruler, 13. Zacharias, 14, the sermong on the Mount, 15, betrayal by Judas, 16. The Great Feast, 17. Ananias and Sapphira, 18, Garden of Gethsemane, 19, man with a withered hand, 20. Dorcas, 21. The barren fig tree, 22. The Wicked husbandman, 23. Preaching from a boat. The boys selected 6 stories not chosen by the girls: 1.Peter, 2,Centurion's servant, 3.Parable of the Talents, 4. The ascension of Christ, 5.Parable of the net,6.Mary Magdalene.

One could not assert on the evidence of such a small sample as this, that girls have a greater interest and a wider knowledge of Scripture stories than boys, but one can at least say it of the girls in this sample.

Even although the girls made more selections than did the boys, it is interesting to note that in the story choices at the top of each, that is, the most popular stories, there is not a great deal of difference in the degree of popularity in each case. For example, the girls' votes put the story of the Birth of Christ in 1st place, and the boys placed it second. The parable of the Good Samaritan came first with the boys and second with the girls, and so on for other stories. The list on the next page shows the relative positions. The arrows will speak for themselves.

Jenkinson(49)+ in 1940 reached a similar conclusion when investigating the reading interests of boys and girls. We quote from that report, 'The reading tastes of boys and girls are broadly similar. Moreover, the development of the two sexes is roughly similar.... the development of young adolescents as human beings goes on together with their development as boys and girls: both sorts of development are important, but the factors common to both sexes as human beings are more important in the growth of taste than are the factors which distinguish the sexes.'

+ Numbers in this concluding statement refer to the list of references given at the end of chapter 1 of this Part of the thesis.)

GIRLS	BOYS
The Birth of Christ.	The Good Samaritan.
The Good Samaritan.	The Birth of Christ
Feeding the multitude.	The Crucifixion story.
The Crucifixion story.	Feeding the multitude.
The Prodigal son.	Jesus healing lepers.
Jesus healing lepers.	Cripple borne of four.
Raising Jairus' daughter.	Story of St.Paul.
Story of St.Paul.	The Prodigal son.
Cripple borne of Four.	Christ stilling the storm.
Stilling the storm.	The Life of Jesus.
Boy Jesus in the Temple.	Jesus and Peter on the water.
John the Baptist.	Resurrection story.
The Life of Jesus.	Boy Jesus in the Temple.

.....

These lists show the first 13 places on the lists by boys and girls. It will be noted that 11 of the stories are the same.

However, although the reading tastes are broadly similar, Jenkinson found that girls read more than boys do, and this appears to be true also of scripture stories, if one may have serious regard for the fact that girls seemed more familiar with the content of the Bible. Lazar(48) also reported that 'girls reported reading more books in a month than boys.'

The particulars given in Table b.XXll show that the girls' most popular stories are those about 'Family Relationships, whilst those of the boys are about 'stories with action', the percentage of votes being, girls 38.4 and boys 34.3. The boys second highest vote was for 'stories about war', with 'stories of Family Relationships' in third place. The girls second choice was for 'stories with action' and for third place, 'stories about war'. Although the relative positions on the voting scale are different it will be noticed that boys' and girls' choices of stories occupy the first three positions on the list, though not in the same order of priority.

Wall & Smith(14) in their investigation show that the films with human relationships are more popular among girls than among boys who seem to prefer films of strenuous adventure, war and horror.

A further glance at Table b.XXll will show that whilst boys' votes for stories about war were 15.8% those of the girls were only 6.8%. There was very little voting for

stories about romance, but what there was show girls' votes to be 4 times those of the boys. Very few voted for the poetry of the Bible and the percentages show that the voting was equal, being 0.2 for each sex. Only one child out of the 2,190 who were tested said, 'I like poetry'; This seems to indicate that the poetry of the Bible is no more popular than other poetry. For the poor position of poetry one need only read the investigations of Low, or Smith, or Atkinson, or Dunn.(a)

b. Reasons. From the tabulation of raw material, it will be seen that hundreds of reasons are listed, and when these are sorted, there are 838 different reasons given for the choices of the various stories. Some reasons are mentioned only once, as for example, 1. About Joseph, 'Joseph is a figure of Jesus'. 'It shows how God prepares and mŏulds His workers'. 2. About Daniel and the lions, 'It's a good description of the ruthless, blood-thirsty sport of Daniel's day'. 3. About Samuel,'Because after reading the story I felt good and wanted to help people'. 4. About Abraham, 'This story shows the quality of Abraham's love for God.'

Some reasons are mentioned hundreds of times, but it is intended in this summary to refer to those reasons which

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(a)See list of Reading preferences 1891-1930. Ch.1.c.

are mentioned over 60 times. These are:

1.	Because this person had faith (in God).	522
2.	Like it because it is exciting.	336
3.	Because it is interesting.	321
4.	Because there are animals in it.	94
5.	This story shows the power of God.	84
6.	This story has a good moral in it.	61

As is pointed out in Ch.111. P.521. some of the reasons given by 3rd year pupils show a certain development when contrasted with reasons given by the younger children, but the reasons just mentioned were given by both boys and girls in every age group. It seems to be generally accepted that children like stories that are exciting, interesting, are about animals and have something of the miraculous in them, and this would account for the reasons, numbered 2, 3, 4 and 5. It is somewhat surprising to notice how many have used the word 'faith', and that this is the most popular reason for choosing a particular story. One could well wonder if they really do know the meaning of faith, or whether they are merely reflecting the moralising of the teacher. A good deal has been said in other sections of this thesis concerning the fact that the teaching of Scripture involves a good deal more than the mere teaching of facts, and the frequency of the word faith in the reasons given by the children tested seems to add weight to the previous elaborations.

One does not expect children to choose a story because there is 'a good moral in it', but 61 of the children did so

(about 2.8% of the total). On this point it is very interesting to note that Garnet[a] has stated that 'children' do not like stories which reveal unworthy traits of character or those that are silly'.

A further comment on the reasons mentioned in this section is that of Uhl[b] who found that reasons for liking certain reading materials emphasised 'interesting, action and adventure, humour, easy content and action, portrayal of the supernatural, kindness, faithfulness and loyalty.'

Further Work. From the particulars gathered in this pilot-survey it is thought that a comprehensive questionnaire could be prepared for a larger piece of work. The kind of questionnaire we have in mind would have a list of stories which could be marked as liked, disliked, undecided, with a list of reasons to be ticked off in columns for each story.

It would be worthwhile to compare preferences in this subject from county to county, especially between counties that have the same Agreed Syllabus: children in rural districts could be compared with children in urban areas, children could be compared with adults, and an interesting piece of work could be done in comparing scripture preferences in two countries where one had Religious Instruction in schools and the other did not.

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a. See Reading Preferences 1891-1930. Ch.1c.
b. " " " " "

PART E.

A BRIEF COMPARATIVE ANALYSIS OF THE PLACINGS IN THE AGREED SYLLABUSES OF THE STORIES MOST HIGHLY PREFERRED BY BOYS AND GIRLS.

. . . . . .

PART E. A BRIEF COMPARATIVE ANALYSIS OF THE PLACINGS IN THE AGREED SYLLABUS OF THE STORIES MOST HIGHLY PREFERRED BY BOYS AND GIRLS.

The material for this brief analysis comes from two sources. In Section b Part D of this thesis are the records of story preferences of over two thousand boys and girls. Their votes have been added to establish a list showing about twelve of the most popular Old Testament and New Testament stories. Percentages are given for each of the age groups tested and these are shown in Table E.I which folbows this page.

The Agreed Syllabuses referred to in Part B of this thesis are used again in this analysis, each one being denoted by a symbol as indicated below:

A . Cambridgeshire.
B. West Riding of Yorkshire.
C. Surrey.
D. Middlesex.
F. Durham.
J. Cheshire.
K. Carlisle,Cumberland and Westmorland.

The figures in the columns indicate that the Scripture story against which they are placed, is listed in the particular Agreed Syllabus for the age indicated by the figure used.

In addition to the Agreed Syllabuses, the details of the scheme of work used in School C are given in the last Column of the Table. This scheme of work is planned for a secondary school only.

PUPILS' CHOICES COMPARED WITH AGREED SYLLABUSES.

Old Testament.

Pupils' choices in percentages

	AGES 9/4	10/6	11/4	12/4	13/ 5	14/2
David & Goliath	22.1	28.0	19.4	20.0	13.8	13.7
Noah and the Ark	13.7	14.1	9.8	11.9	7.2	7.8
The Life of Joseph.	8.6	8.2	8.5	15.0	9.4	10.8
Moses in the bulrushes.	17.5	6.8	11.9	5.1	9.4	5.4
Daniel in the lions' den.	13.8	10.8	8.5	1.8	5.3	7.8
The Life of Moses.	3.7	2.0	3.0	11.9	9.1	20.6
Adam and Eve.	4.9	4.4	8.1	8.9	9.1	6.9
The Life of David.	7.7	2.6	3.8	1.8	1.9	3.4
Ruth and Naomi	1.4	2.2	5.1	3.0	0.9	2.0
Life of Samson.	0.5	2.9	2.8	1.8	1.1	2.0
Life of Samuel.	1.2	2.9	2.8	1.5	1.9	2.0
Life of Abraham.	1.4	3.1	1.5	2.3	2.8	0.5

TABLE E.1

AGREED SYLLABUSES

A	B	C	D	F	J	K	Sch.C
7-9 9-11	10 12	8	9 12		7-8 9,11-12	13	13
7-9							
7-9 11-13	10 12	8,9	8	9,10	8-9 11-12	7-9 13	12
7-9	10		8,12		8-9 11-12	7,8,9	12
9-11	13	11	11	9	7-8	7-8	
7-9	10,11 12	10	8,12	8,10, 12	7-14	8-9 13	12
7-9	13			8			
7-9 11-15	10 12	8,10, 11	9,12	10 12	9-12	7-9 13	13
7-9						9-10	
7-9	12				11-12		
9-11 11-13	10,12	9	9,12	8, 10	11-14	7-10 13	13
7-9 11-13	11, 12	8,9	8	8,10, 12	7-12	7-9 13	12

PUPILS' CHOICES COMPARED WITH AGREED SYLLABUSES.

New Testament.

Pupils' choices in percentages.

STORY	AGES 9/4	10/6	11:4	12/4	13/5	14/2	A	B	C	D	F	J	K	Sch.C
The Birth of Christ	20.1	23.2	26.9	23.0	17.5	16.7	13-15	12	8, 10-11	8 12	10 13	7,8,9; 11-13	7-9 10-11	12 13
Parable of the Good Samaritan	23.5	17.9	17.5	18.7	12.2	16.9	7-9	9	8,9, 11	10 13	9 12	8-9 11-12	7-8 11	13
Feeding the Multitude.	2.6	6.6	8.5	9.1	5.9	13.2	9-11	9 12	8 11	9 12	9 13	13-14		14
The Crucifixion of Christ.	4.0	6.8	6.2	6.1	5.3	31.4	9-11 11-15	11 12	9,10 11	8 12	10 13	7-10 11-14	7-9 10-11	12 14
Jesus Christ healing lepers.	9.5	5.1	4.1	0.8		0.5	7-9 9-11	9 12	8,9	9	9 12,13	9-10		12.
The Prodigal Son	3.4	1.8	1.5	6.6	2.2	2.5	7-9 9-11	9	7	10 13	8,9, 12	8-9 11-12	8-9	13
Life story of St.Paul.	0.6		1.1	5.3	6.6	6.4	9-11 13-15	10,11 14	10 11	14	11	7-8 12-13	10-11	
The Man let down through roof.	2.6	5.1	4.9	1.0			7-9		8,9			11-12	8-9	12
Christ stilling the storm.	2.6	2.9	3.6	1.0		2.0		9 12	10, 11	9,10 11,12	9,10 12,13	9-10 13-14		14
Raising Jairus' daughter.	2.3	3.1	3.6	0.5	0.6			12	9	9	13	7-10 11-14	7-8	13
The Boy Jesus in the Temple.	1.4	2.2	0.6	1.0	3.1	0.5	7-9	12	11	8,12	12	8-9		13

Table E.1.

Comments on Table E.I

New Testament.

1. Story of the Birth of Christ. It was indicated in the preference testing that this story is popular at all ages, and one would gather from the Agreed Syllabuses that it is actually taught in every year because of the annual nature of its celebration.

2. The Good Samaritan. Popular at all ages, although slightly more so at Nine years four months. The Syllabuses have it listed for the Junior years. School C lists it for thirteen years.

3. The Crucifixion of Christ. Chosen by all ages, and like the Christmas story, it appears regularly in the Agreed Syllabuses in connection with the Good Friday and Easter lessons.

4. Feeding the multitude. Chosen at all age levels, but most popular at fourteen years two months. The Agreed Syllabuses list it for teaching during the Junior and Secondary years. School C lists it for fourteen years.

5. Jesus Christ healing lepers. A popular choice at nine years four months, and most of the syllabuses place it in the nine to ten age group. School C places it in the twelve years age group.

6. The Prodigal Son. Chosen by all ages, and a popular choice at twelve years four months. It appears in all the Agreed Syllabuses, mainly in the Junior years, though some show

it in the Secondary lists. School C teaches it at 13 years.

7. Life Story of St.Paul. More popular at thirteen and fourteen than at earlier stages. It appears in all the Agreed Syllabuses, but not in the scheme of work used by School C.

8. The Man let down through the roof. A popular choice between eleven and twelve years of age. Syllabuses B,D and E do not list it in these age groups. School C lists it at twelve years.

9. Christ Stilling the Storm. Populat at eleven years four months. Listed by nearly all the Agreed Syllabuses.

IO. Jesus raising Jairus' daughter. Popular at 11 years four months. It is in all Syllabuses except A.

11. The Boy Jesus in the Temple. Popular at thirteen years five months. Listed in all the Syllabuses except K. School C teaches it at Thirteen.

Old Testament.

1. David and Goliath. Chosen by all ages, but most popular at ten years six months. The Agreed Stllabuses list it from eight to thirteen years inclusive. School C lists it at thirteen years.

2. Noah and the Ark. Chosen by all ages, but listed only by Syllabus A during the age levels tested.

3. Life of Joseph. Popular at twelve years four months though chosen by all ages. Listed by all Agreed Syllabuses. School C lists it at twelve years.

4. Moses in the bulrushes. Chosen by all ages. Most popular at nine years four months. School C lists it at twelve years.

Most Agreed Syllabuses list it at an earlier age than that of twelve years of age.

5. Daniel in the lions' den. Chosen by pupils of all ages. Most popular at nine years four months. Listed by all the Syllabuses, but not by School C.

6. The Life of Moses. Chosen by all ages, but most popular at fourteen years 2 months. Listed in all the Agreed Syllabuses at ages seven to fourteen inclusive.

7. Adam and Eve. Chosen by all the ages tested. Not listed in these age groups by Syllabuses C,D,K or School C.

8. The Life of David. Chosen by all age groups and listed by Syllabuses from seven to fifteen years inclusive.

9. Ruth and Naomi. Chosen by all age groups, but most popular at eleven years four months. Listed only by Syllabuses A and K.

IO. Life of Samson. A popular choice at thirteen years five months. Listed only by Syllabuses A,B and J.

11. Life of Samuel. Chosen by all age groups, but most popular at ten years six months. Listed by Syllabuses in the age range from seven to fourteen years. School C lists it for thirteen years.

12. Life of Abraham. Chosen by all ages but most popular at ten years six months. The Agreed Syllabuses list it from seven to thirteen years inclusive. School C lists it for twelve years.

Summarising,we note the concurrence of Syllabuses with children's choices.

Syllabus A	11
Syllabus B	6
Syllabus C	4
Syllabus D	3
Syllabus F	6
Syllabus J	14
Syllabus K	4
School C	4

PART F. CONCLUSIONS.

I. Content of the Scripture Lesson.

II. Observational Studies.

1. Observational methods in classrooms.

a. Types of Lessons.
b. Teaching Procedures.
c. Lesson commencements.
d. Pupil-activity.
e. The Teacher's Role.
f. The Morning Assembly.

2. Psychometric techniques.

a. Attitude testing.
b. Free Responses.
c. Preferenees.

III. Comparison - Agreed Syllabuses and Preferences.

IV. Further Research Desirable.

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CONCLUSIONS.

I. From the point of view of the content of Scripture teaching the range and variety of the material available were indicated through an analysis of the recommendations of eight Agreed Syllabuses. Noteworthy also was the multiplicity of books of a general nature directed towards the discussion of aim, principles of teaching and methods of presentation.

The common aim of the Agreed Syllabusss studied is to develop a Christian community - a school built on the principles of a christian faith - peopled with christians well versed in knowledge of the Scriptures, particularly the simple truths of the christian faith, and who are maintaining a vital relationship with God.

It appears desirable that future Agreed Syllabuses should include separate sections for certain classes in the Secondary Modern Schools, and a more adequate syllabus for the Sixth Form. Bibliographies of books for teachers could, with advantage, be shortened and be more clearly classified and more fully annotated.

II. In contrast to this was the paucity of evidence relating procedures and outcomes to current fields of interest in educational psychology and using present educational research methods whether observational of psychometric.

1. Using observational methods in the classrooms of four teachers over seventy-one lessons it was possible to establish significant differences between the teachers in Schools A., B., C. and D. These are indicated in ~~the following~~ Table E.1.

(a) Types of lessons given. Lessons to impart knowledge were 58.7% of the total: lessons for revision were 31.8% of the total, and lessons to give aesthetic enjoyment were 9.5%. Teachers C. and D. gave more lessons to impart knowledge than did Teachers A. and B. Teacher A. gave more lessons for enjoyment and Teachers B. and C. had a larger number of revision lessons.

(b) Lesson-Commencement. The most frequent method was that of instructing the pupils to get out their text books or other necessary equipment. The next most often used was that of giving the pupils some educational act to perform, whilst the third, fourth and fifth methods were, a statement of what the lesson was to be about, a request for homework due, and the giving to the pupils something to look at.

Teacher D. used these lesson-comments least of any, homework asked for, statement of what the lesson was to be about, gave the pupils an educational act to perform, and commenced the lesson more often with the instruction to get out some equipment, than did the others. Giving the pupils something to look at was most often used by Teacher C.

(c) Teaching Procedures. The method most used was that of oral teaching, with questioning, knowledge-through-study, discussion and visual aids method following in that order of

priority. Teacher C. used the oral teaching and the questioning methods more than the other teachers, whilst Teacher D. used them the least. The visual aids method and discussion were used most by Teacher C., but this teacher did not use the knowledge-through-study method.

(d) Pupil-activity. Educational activities included drawing routes on duplicated maps, silent reading, answering questions, writing notes and compositions, reading aloud around the class, discussion, following the reading as the teacher read, Bible searching for facts. Teacher A. was the only teacher to give the pupils duplicated maps on which to draw routes, and has the highest score for giving the pupils silent reading to do, questions to answer, and the writing of compositions. Teacher C. gave the pupils practice in reading aloud around the class, the writing of notes, and was the only one to give the pupils the opportunity of searching the Bible for facts. Teacher B. gave the pupils more writing of notes and more discussion than the other teachers.

(e) The Teacher's role, in helping to build a positive self-picture was investigated and children's comments concerning certain specified lessons were classified into self-involvement categories, and ample evidence was to hand to indicate that Scripture stories can be used to build positive pictures of the self in categories named.

(f) The Morning Assembly. As part of the observational studies in the schools the investigator attended Morning Assemblies, both in the schools visited for long periods of observation and in schools visited for short periods. It was possible to form regular patterns for each of the schools. In one School the members of the Upper Sixth wrote essays on the subject of the Morning Assembly as an Act of Worship. When their comments were sorted into common factors they were compared with the Report made by the Institute of Christian Education which had investigated similar matters.

The Upper Sixth pupils were almost unanimous in their opinions regarding the impropriety of having announcements and admonitions in the Morning Assembly, of the unseemliness of having hymn-singing practice and of having the morning Act of Worship conducted by reluctant members of the staff whose reluctante and insincerity were obvious to the pupils. With regard to the matter of compulsory attendance at Morning Assembly there was diversity of opinion as also in the matter of the length of time devoted to the Assembly.

2. Applying the psychometric techniques of attitude testing, a questionnaire as to preferences, the writing of essays on the Morning Assembly and uncontrolled comments on the topics suggested by the attitude scale, certain findings were reached as to the situation as that appeared to be seen from the angle of the pupils.

(a) Attitude Testing. The mean attitude score obtained from ~~from~~ the voting of pupils at School A was 2.61 and that obtained from the voting of pupils at School B was I0.09. These differed significantly. The Standard Deviation of the score from School A was 26.09 and from School B the Standard Deviation was 25.35.

(b) Free Comments. From the free responses made on the attitude test papers it was possible to classify those concerning statements on the attitude test. These were further analysed and compared with the votings of the pupils on the particular aspects on which they had commented. It was possible to show significant differences between the two schools regarding the usefulness of the subject, the effect of Scripture on character building, amount of time to be given to Scripture in schools, whether it is interesting or boring, important or unimportant, and its function in helping to interpret and give meaning to everyday life. School B was definitely more favourable to Scripture than was School A.

The differences between teachers are given in tabular form in Table C 8 on page 244 above, but it seems appropriate to point the contrast more clearly as follows:

Teacher A.

Highest percentage for giving lessons for enjoyment.

Does not commence lessons by asking for homework.

Highest percentage for commencing lessons by stating what the lesson is to be about.

Has lowest score for using the discussion method.

Has highest score for using the knowledge-through-study method.
Only teacher to give pupils routes to draw on duplicated maps.
Highest score for giving pupils silent reading.

Lowest score for giving pupils notes to write.

Lowest score for giving pupils discussion.

No score for asking pupils to follow text whilst teacher read.
Did not ask pupils to search Bible for facts.

Mean attitude score in this school was 2.61

Teacher B.

Lowest score for giving lessons to impart knowledge.

Lowest score for giving lessons for aesthetic enjoyment.

Highest score for giving lessons for revision.

Lowest score for giving pupils something to look at as a lesson commencement.
Highest score for giving children some educational act to perform as a commencement.
Highest score for asking for homework as a lesson commencement.
Lowest score for using visual aids method.

Lowest score for using knowledge-through-study method.

Lowest score for asking pupils to do silent reading.

Lowest score for questioning as an activity.

Only teachers who did not ask pupils to write compositions.

Lowest score for having pupils read aloud around class.

Did not ask pupils to search the Bible for facts.

Mean attitude score in this school was 10.09.

Teacher C.

Highest score for giving lessons to impart knowledge.

Did not give lessons for aesthetic enjoyment.

Highest score for giving pupils something to look at as a lesson commencement.

Highest score for using oral teaching.

Highest score for using questioning method.

Highest score for using visual aids method.

Highest score for using discussion method.

Did not use knowledge-through-study method.

Highest score for using questions as a class activity.

Highest score for giving pupils notes to write.

Lowest score for giving pupils compositions to write.

Highest score for asking pupils to read aloud.

Highest score for asking pupils to follow reading as teacher read.

Only teacher to pupils Bible searching for facts.

Teacher D.

Only teacher not to give pupils something to look at as a lesson commencement.

Lowest score for giving pupils an educational act to perform as lesson commencement.

Lowest score for homework asked for as lesson commencement.

Lowest score for telling pupils what lesson was to be about.

Highest score for instructing pupils to get out equipment, as a lesson commencement.

Lowest score for oral teaching.

Lowest score for questioning method.

Did not ask pupils to search the Bible for facts.

Had a middle score for pupil-activity.(neither lowest nor highest.)

It will be noticed that in the teaching of Scripture in School A is differently patterned from that in School B, with teacher A having the highest percentage for giving enjoyment lessons and Teacher B having the lowest score for these; Teacher A had highest score for commencing lessons by telling the pupils what the lesson was to be about whilst teacher B had highest score for giving them an educational act to perform as a lesson commencement; Teacher A had highest score for silent reading and for using the knowledge-through-study method whilst teacher B had the lowest score for both of these. The difference in teaching patterns resulted in the mean attitude score of 2.61 School A and I0.09 School B.

In similar fashion, in schools C and D, where teaching is again characteristically different in pattern the response of the pupils in School C as observed in classroom and Morning Assembly was more co-operative and more reverent, while the more authoritarian and secular attitude observable in school D had its counterpart in the somewhat hostile comments in the writing of anonymous essays.

(c) Preferences. One thousand and fourteen boys and one thousand one hundred and seventy-six girls filled in a questionnaire concerning their choice of Old Testament and New Testament story, giving reasons for each choice respectively. Ninety-eight choices were made. The most popular stories were:

The Birth of Christ.	482	Votes.
David and Goliath.	442	"
The Good Samaritan.	372	"
Noah and the Ark.	242	"
The story of Joseph.	218	"
Moses in the Bulrushes.	209	"
The Crucifixion Story.	179	"
Daniel and the lions.	177	"

The full list of the stories was given to thirty-two christian educators who were asked to group the stories according to some suitable heading that would be of assistance in indicating the kind of story chosen by the pupils. From the figures provided it is revealed that stories chosen by girls have been grouped by the judges showing choices in order of popularity as (a)stories about family relationships, (b)stories with action, (c)stories about war. The boys' choices show, (a)stories with action, (b)stories about war, (c)stories about family relationships.

Taking the percentages for choices at the various age levels, these show that action stories received the highest vote from boys of 14 years 3 months, and the highest from girls of 14 years 2 months. War stories received the highest vote from boys at the age of eleven years eight months and the highest vote from girls at the age of nine

years one month. Stories of family relationships received the highest vote from boys of eleven years eight months and from girls of twelve years four months.

From the evidence there seems nothing to suggest that there are significant differences between boys and girls in the matter of choices in Scripture stories. This obtains whether one notes the groupings of the panel of judges or whether one notes the votings for the individual stories. For example, the girls' votes put the story of the Birth of Christ in the first place, and the boys placed it in the second place. Similarly the boys placed the Parable of the Good Samaritan in the first placexand the girls placed it in second place. Similar findings obtain in relation to age differences.

III. In a comparison between the content of the Agreed Syllabuses and the preferences reported most clearly by boys and girls it was noteworthy that some stories chosen by the boys and girls do not appear in any of the Agreed Syllabuses studied, but that a little more than half of the stories chosen by the pupils appear in the syllabuses at the approximate age most preferred.

IV. FURTHER RESEARCH DESIRABLE.

This study may be regarded as a preliminary survey whose results indicate possible lines of further research.

Reference is made in Part B to the fact that a piece of research regarding the bibliographies included in Agreed Syllabuses would be desirable, in addition to a revision of the Agreed Syllabuses to include suitable sections for the lower streams in the Secondary Modern Schools, and a more adequate treatment for members of the Upper Sixth in Grammar Schools.

It would be well worth while to collect statements from some thousands of pupils regarding Scripture stories and group these in categories in an endeavour to establish the kind of self-picture pupils receive from Scripture lessons.

No one seems to have done a full piece of work in attitude testing in this field. It would be valuable to apply a battery of tests so as to be able to establish the attitude of the pupils to Scripture as a school subject, together with the attitude of the pupils to the scripture teacher, the attitude of the teacher to the subject of Scripture, the attitude of the pupils to the particular types of teaching procedure used in the Scripture lesson and the attitude of the teacher towards such teaching procedures.

From the particulars gathered in the section on

Children's choices of Scripture stories it is thought that a comprehensive questionnaire could be prepared for a larger piece of work. The kind of questionnaire we have in mind would have a list of stories which could be marked as liked, disliked, undecided, with a list of reasons to be ticked off in columns for each story. It would be worthwhile to compare preferences in this subject from county to county, especially between counties that have the same Agreed Syllabus; children in rural districts could be compared with children from urban areas; children could be compared with adults, and an interesting piece of work could be done in a comparison of scripture preferences in two countries where one had compulsory Religious Instruction in schools and the other did not have it so.

In relation to other school subjects there is reason to believe that pupils' attitudes and other outcomes of learning are related less consistently to the age of the pupils or the content of the syllabus than to the social climate of the classroom as determined by the words and the viewpoint of the teacher.(a) There is some suggestion in this thesis that a similar conclusion may also be drawn in relation to the teaching of scripture. Extended enquiries are desirable on this issue and on its complement - the progressive modification of the self-concept among pupils subjected to different types of scholastic pressure in this field.

(a) for a survey see Fleming C.M., Teaching. A Psychological analysis. London. Methuen. 1958.

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B I B L I O G R A P H Y.

The bibliography is presented in lists to correspond with the various parts of the thesis.

Part A. Introduction.

Part B. The Content of the Scripture Lesson.

Part C. The Teaching Situation.

Part D.a. Attitude to Scripture as a school subject.

Part D.b. Children's Choices of Scripture Stories.

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APPENDICES.

Appendix 1. Books recommended in the Agreed Syllabuses.

" 2. Attitude Scale.

" 3. Judges' paper for classification of stories.

" 4a. Reasons given by girls for a choice of New Testament story.

" 4b. Reasons given by boys for choice of a New Testament story.

" 4c. Reasons given by girls for choice of an Old Testament story.

" 4d. Reasons given by boys for choice of an Old Testament story.

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APPENDIX No. 1

Part B. BOOKS RECOMMENDED IN AGREED SYLLABUSES.

	B	C	D	F	H	J	K
Abingdon Bible Commentary. Epworth.	/					/	
Alington, C.A. The New Testament. A Reader's Guide. Bell.		/	/	/	/		
Alington, C.A. A New Approach to the Old Testament. Bell.			/	/		/	/
Allen, I. A Short Introduction to the Old Testament. O.U.P.			/				
Angus, S. The Environment of early Christianity. Duckworth.					/		
Arundale, R.L. The Land and its People. Nelson.							/
Arundale, R.L. Religious Education in the Senior School.							/
Ayre, G.B. The Forgotten Centuries S.C.M.				/			
Ayre, G.B. Origin and growth of the New Testament. Blackie.		/			/		/
Aytoun, R.A. God in the Old Testament. Allen & Unwin.						/	
Avery, M. Lesson Notes on the Old Testament. S.P.C.K.		/					
Bacon, B.W. The Making of the New Testament. H.U.L.					/		
Baikie, J. Lands and People of the Bible. A.C.Black.					/		/
Bailey, R.F. St. John's Gospel. S.C.M.							
Barclay, G. The Making and Meaning of the Bible. S.C.M.		/	/	/			/
Balmforth, H. The Christian Religion. S.P.C.K.							/
Balmforth, H. The Gospel according to St. Luke. Clarendon Bible. O.U.P.		/					

	B	C	D	F	H	J	K
Barnard, W.E. Beginners' Work and Worship. Rel.Educ.Press.							/
Ballard, F.H. The Spiritual Pilgrimage of St.Paul. S.C.M.					/		
Barnard & Spriggs. Further Tales to tell to little Children. Rel.Educ.Press.						/	
Barnard & Spriggs. More Tales to tell to Little Children. Rel.Educ.Press.						/	
Barnard & Spriggs. Tales to tell to Little Children. Rel. Educ. Press.						/	
Bate, H.N. Guide to the Epistles of St.Paul. Longmans.		/	/	/	/	/	
Batho, D. Birth of Judaism. S.P.C.K.	/		/				
Baynes, N.H. Israel amongst the Nations. S.C.M.		/					
Beck, W.E. & Cayton, A.G. Adventures for God. National Society.						/	
Bevan, F. Jerusalem under the High Priests. Arnold.	/	/	/			/	
Bevan, E.R. Hellenism and Christianity. Allen & Unwin.					/		
Bevil Browne, A. The Way and the Faith. A.R.Mowbray.							/
Bezzant, J.J. Explanations: A Companion to a Short Bible. Blackwell.						/	
Blunt, A.W.F. The Gospels and the Critic. O.U.P.		/					
Blunt, A.W.F. The Goodly Fellowship. Mowbray.	/				/		
Blunt, A.W.F. Teaching of the New Testament. S.P.C.K.		/			/		
Blunt, A.W.F. Israel before Christ O.U.P.		/					
Blunt, A.W.F. St.Mark's Gospel. O.U.P.	/	/					/

	B	C	D	F	H	J	K
Blunt, A.W.F. The Acts of the Apostles. O.U.P.		/					
Blunt, A.W.F. Galatians. Clarendon Bible. O.U.P.		/					
Blunt, A.W.F. The Prophets of Israel. O.U.P.			/	/	/	/	/
Brighton Nat. Society. The Sunday Nursery Book. S.P.C.K.						/	
Briggs, G.W. et.al. The Shorter Oxford Bible. O.U.P.							/
Brook, Ed. and others. A Short Bible in the Authorised Version. Blackwell.					/		
Browne, L.E. From Babylon to Bethlehem. Heffer.						/	
Books in Colloquial Speech. The Prophets. N.A.S.U.			/				
Box, C.H. Judaism in the Greek period. Heffer.		/				/	/
Bible Trees and Plants. Galloway.						/	
The Bible designed to be read as Literature. Heineman					/		
Binns, L.E. From Moses to Elisha. O.U.P.	/	/					
Binns, L.F. Jeremiah. S.C.M.						/	
Burney, C.F. Outlines of O.T. Theology. Rivington.					/		
Caiger, S.L. Bible and Spade. O.U.P.	/	/					/
Caiger, S.L. The O.T. and Modern Discovery. S.P.C.K.		/	/				
Caiger, S.L. Lives of the Prophets S.P.C.K.				/	/		
Cairns, D.S. The Faith that Rebels. S.C.M.					/		
Cambridge Companion to the Bible. C.U.P.						/	
Cambridge Bible for Schools. C.U.P.		/			/	/	

	B	C	D	F	H	J	K
Cambridge Bible for Children. C.U.P.				/			
Canton, W. The Child's Book of Saints. Dent.		/					
Carpenter, J.E. Life in Palestine When Jesus Lived. Lindsay,			/			/	
Cansey, E. Told to Todlers. Lutterworth.						/	
Cave, S. The Doctrine of the Work of Christ. U.L.P.						/	
Century Bible. Nelson.					/		
Chalmers, M.& Entwistle, M. Bible Books for small people. S.C.M.							
Charles, R.H. Religious Development between the Old and New Testaments. Home Uni. Lib.		/	/	/		/	
Children's Bible. O.U.P.					/		
Clarke, W.K. New Testament Problems. S.P.C.K.					/		
Clark, E. A Little Book of Bible Stories. U.L.P.						/	
Clarendon Bible. O.U.P.			/	/		/	
Clogg, F.B. An Intro. to the New Testament. Hodder.		/	/		/	/	
Coke, R. Bible Painting Books. Carwell.						/	
Collins, F. Jesus in Palestine. U.L.P.						/	
Corley, J.M. Mighty in Deed and Word. S.P.C.K.						/	
Commentary on Holy Scripture. S.P.C.K.			/				
Creed, J.M. The Divinity of Christ. C.U.P.					/		
Crudens Concordance. Lutterworth.			/				

	B	C	D	F	H	J	K
Davies, J.B.T. Heralds of God. S.C.M.					/	/	
Deane, A.C. The World Christ Knew. Eyre & Spottiswoode.		/					
" How to Enjoy the Bible. Hodder & Stoughton.				/			/
" St.Paul and His Letters. Hodder & Stoughton.	/	/	/				/
" Jesus Christ. Hodder and Stoughton.				/			
" A Bondman of the Lord. Hoader and Stoughton.				/			
" How to understand the Gospels. Hodder & Stoughton				/	/		
" How to Study the N.T. Hodder.					/		
de Burgh, W.G. The Legacy of the Ancient World. McDonald & Evans.					/		
Dewar, L. An Outline of the N.T. Ethics. U.L.P.						/	
Diamond, M. How the Gospel came to Britain. O.U.P.						/	
Deissman, A. Paul. Hodder and Stoughton.					/	/	
Dibelius, M. From Tradition to Gospel. Nicholson & Watson.					/		
Dodd, C.H. The Authority of the Bible. Nisbet.		/				/	
" The Bible of Today. C.U.P.	/	/	/			/	/
" History and the Gospel. Nisbet.	/	/			/		
" Parables of the Kingdom Nisbet.		/	/		/		/
" The Meaning of Paul for Today. Allen & Unwin.		/					

	B	C	D	F	H	J	K
Dodd, C.H. The Apostolic Teaching and its developments. Hodder & Stoughton.		/					
" The Epistle to the Romans. Hodder & Stoughton.		/					
" The Johannine Epistles. Hodder & Stoughton.		/					
" The Apostolic Preaching. Hodder & Stoughton.					/		
" How to Read the Gospels. Press & Publications Board.			/				
Duncan, G.S. Galatians. Hodder & Stoughton.		/					
" St.Paul's Ephesians Ministry. Hodder.					/		
Eagle Omnibus Series. E.H.P.						/	
Edwards, D. The Virgin Birth in History and in Faith. Faber.					/		
Egerton, F. The Saxon Cross. Eachus & Son.						/	
Eisler, F.C. et.al. Abingdon Bible Commentary. Epworth.		/					/
Elliott Binns, L. From Moses to Elisha. O.U.P.							/
Elmslie, W.T. How Came Our Faith. O.U.P.						/	
Entwistle, M. The Bible Guide Book. S.C.M.		/	/	/	/	/	/
" Round the World Story Bks Edinburgh House Press.						/	
Entwistle & Chalmers. Series of Bible Stories for Children. S.C.M.					/		
Entwistle & Spriggs, E. Adventurers. Edinburgh Ho.Press						/	

	B	C	D	F	H	J	K
Evans, L. & Walker L. Biblical Models and how to make Them. N.S.S.Union.					/		
Fairweather, W. Background of the Gospels. T.T.C.					/		/
" Jesus and the Greeks. Clark.					/		
" Background of the Epistles Clark.							/
Farmer, H.H. The World and God. Nisbet.					/		
" Towards Belief in God. S.C.M.							/
Findlay, G.A. The Way of Truth & Life. Hodder & Stoughton.	/	/					
" The Acts of the Apostles. S.C.M.		/	/	/			
" The Gospel According to St.Luke. S.C.M.	/	/					
Fleming, E.A.E. Paul The Valiant. U.L.P.						/	
" From Solomon to Herod. S.C.M.							/
Fosdick, H.E. A Pilgrimage to Palestine, S.C.M.				/			
" The Modern Use of the Bible S.C.M.							/
Foakes-Jackson. The Biblical History of the Hebrews. Heffer.						/	
Frazer, J.G. Folklore in the Old Testament. MacMillan.					/		
Fuller. The Four Gospels arranged in the Form of Harmony. S.P.C.K.		/					
Garlick, P.L. Pioneers of the King dom (3 vols.) Higham Press.						/	

	B	C	D	F	H	J	K
Gill & Pullen. Stories on the Lord's Prayer. N.S.S.U.						/	
Glover, T.R. The Jesus of History. S.C.M.		/		/	/		/
" The Jews of History. S.C.M.						/	
" The World of the New Testament. C.U.P.					/		/
" Paul of Tarsus. S.C.M.		/			/		
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ATTITUDE TOWARD SCRIPTURE AS A SCHOOL SUBJECT.

(Scripture means the Old and New Testaments of the Bible.)

.....

Surname_____Christian name_____.

Age_____years_____months. School _____

This is not a test, and there are no answers that are 'right' and 'wrong'. You are asked to give your opinion on each statement. Give 4 votes to those with which you strongly agree, 3 votes for the next, 2 to the next, 1 to those with which you agree least, and 0 to the ones with which you do not agree at all.

Please be sure to give some kind of vote to every statement. Write your vote on the short line at the side. Use pencil or ballpoint pen.

15.I think that far too much time is given to Scripture in school.....=

4.I think that Scripture is the most interesting subject we have in school... .....=

64.Scripture helps pupils to understand some of the situations they will meet in life.....=

5.I think that a lot more school time should be given to Scripture.....=

14.I think that Scripture is the least interesting subject we have in school.=

44.The great men and women of the Bible are not real enough for me to wish to follow them....=

24.I like Scripture so much that I often do some in my free periods at school.....=

27.No time at all should be spent on Scripture in school....=

37.I think Scripture is one of the most interesting of school subjects.....=

39.Some Scripture stories make me want to be like some of the men and women of the past.....=

21.I would like to stop Scripture being taught in school. =

41.Accounts in the Bible of the great men and women of the past make me want to be a better person.....=

17.I am always pleased when the Scripture lesson comes..... ____

30.We don't spend nearly enough time on Scripture in school..... ____

3.I think that Scripture is a very dull subject. ____

42.Scripture does not do much in helping pupils to prepare for future living.... ____

18.I would not advise anyone to take Scripture as a subject... ____

61.I think Scripture is the most important of all school subjects... ..... ____

62.Scripture is one of the most useful subjects we have in school. ..... ____

10.I should like to be a teacher of Scripture when I grow up..... ____

6.I should never do any Scripture if I were not compelled to do so....____

51.I think that Scripture lessons are an utter waste of time.....____

50.Scripture is the dullest of all school lessons. ____

35.I am certain that Scripture lessons do not help me to be a better person. ____

60.I think Scripture is the most useless subject we have in school. ____

26.When I leave school I shall give up the study of Scripture entirely. ____

1.I think that everyone should be taught Scripture. ____

66.Scripture is my favourite subject..... ..... . ____

28.On the whole Scripture is exciting and interesting. ____

68.Scripture has no importance at all as a school subject..____

If you wish to make any comments please write them on the back of this form.

To the Judges.

In a piece of research I am doing I need a number of persons to sort some scripture stories, and would be grateful for your co-operation. The stories in these lists have been chosen by a large number of children as being their favourites (the children's own wording has been retained), and now I need them grouped under suitable headings such as those given below. 40-50 persons are being asked to co-operate in this.

Miracles of healing. Nature miracles.
Stories with action. Stories about nature.
Stories about animals. Stories about war.
Stories about everyday things; real as distinct from fanciful
Stories about family relationships.
Stories about romance,
and etc.

Please use the words underlined,e.g. if you judge a story to be about family relationships, write the word 'family' in the space provided. If you feel that some stories do not come under any of the headings listed above, kindly state what heading you would use.

When completed, kindly return to Dr.F.Hilliard, Institute of Education. Thank you for your help.

Miss L.D.Rixon, Institute of Education research student.

.....

OLD TESTAMENT.

1. Moses in the bulrushes. .. _____
2. David and Goliath. .. _____
3. Daniel and the lions. .. _____
4. Noah and the Ark. .. _____
5. Life of Joseph. .. _____
6. Adam and Eve .. _____
7. The Life of Moses. .. _____
8. Ruth and Naomi. .. _____
9. The Life of David. .. _____
10. The Life of Samuel. .. _____

11. Samson and Delilah. ... ... _____

12. The life of Jacob. ... ... _____

13. The life of Abraham. ... ... _____

14. The life of Samson. .... _____

15. Gideon. ... ... _____

16. Jonah and the whale. ... ... _____

17. The story of Elijah. ... ... _____

18. Joash. ... ... _____

19. King Saul. ... ... _____

20. King Solomon. ... ... _____

21 The Psalms. ... ... _____

22. Queen Esther. ... ... _____

23. The story of Job. ... ... _____

24. The story of Lot. ... ... _____

25. Friendship of David and Jonathan ... _____

26. The story of Naaman. ... ... _____

27. The story of Joshua. ... ... _____

28. The Judges. ... ... _____

29. Jeremiah. ... ... _____

30. The Shunamite's son. ... ... _____

31. Naboth's Vineyard. ... ... _____

32. Queen of Sheba and Solomon.... ... _____

NEW TESTAMENT.

1. The Good Samaritan. ... ... _____

2. Stilling the storm. ... ... _____

3. Jesus and the children. ... ... _____

4. Jesus healing lepers. ... ... _____

5. Raising Jairus' daughter. ... ... _____

6. The Prodigal son. ... ... _____

7. Woman who touched His garment.... ... _____

8. The First Miracle. ... ... _____

9. The Birth of Christ. ... ... _____

10. Boy Jesus in the Temple. ... ... _____

11. Baptism of Jesus. ... ... _____

12. The Sower. .... _____

13. Workers in the Vineyard. ... ... _____

14. The Good Shepherd. ... ... _____

15. The Ten Virgins. ... ... _____

16. The Wicked Servant. ... ... _____

17. The Widow's Mite. ... ... _____

18. Raising of Lazarus. ... ... _____

19. Jesus healing the blind. ... ... _____

20. The man at the Pool. ... ... _____

21. Jesus and Peter on the water ... ... _____

22. Man let down through the roof .. ... _____

23. Cripple at the Beautiful Gate. ... _____

24. The Widow of Nain. ... ... _____

25. Stephen the Martyr. ... ... _____

26. Healing the sick. ... ... _____

27. Feeding the multitude. ... ... _____

28 John the Baptist. ... ... _____

29. Philip and the Ethiopian. ... ... _____

30. Timothy. ... ... _____

31. Zacchaeus. ... ... _____

32 St Paul. ... ...

33. St. John. ... ...

34. St. Luke. ... ...

35. The Temptations of Jesus. ...

36. Rich Young ruler. ... ...

37. Zacharias. ... ...

38. The disciples of Jesus .. ...

39. St.Matthew. .. ...

40. The sermon on the mount. ...

41. The life of Jesus. ... ...

42. The Crucifixion. ... ...

43. The Last Supper. ... ...

44. The Resurrection. ... ...

45. Betrayal by Judas. ... ...

46 The Great Feast. ... ...

47. Cleansing the Temple. .. ...

48. Ananias and Sapphira. .. ...

49. The Pharisee and the Publican.

50. Garden of Gethsemane. ...

51. Palm Sunday. ...

52 Man with withered hand. ...

53. Jesus teaches how to pray. ...

54. Dorcas. ...

55. St.Mark. ...

56. The barren fig tree. ...

57 The Wicked Husbandman. ...

58. The lost coir ...

59. Preaching from the boat. ...

APPENDIX No. 4 a

Reasons given by girls for the choice of a New Testament story

TABULATION OF REASONS.

THE BIRTH OF CHRIST.

		4th	5th	6th	1st	2nd	3rd
1.	Jesus came to earth to save the world.	7	8	18	8	6	2
2.	His coming brought joy and happiness.	6	5	2	6	2	1
3.	This story tells us of the meaning of Christmas.	3	1	11	8	1	1
4.	It is a story about a baby.	5	5	10	4	1	-
5.	Because there are angels in the story.	11	7	9	5	3	-
6.	Like it because of the star.	19	4	19	3	-	-
7.	Because gifts were given to Jesus.	18	5	25	8	-	-
8.	Because it tells of beautiful happenings.	-	-	8	5	-	1
9.	It shows how peace came to the world.	-	1	-	1	-	1
10.	It tells of God's love for men.	-	4	5	6	-	-
11.	Because it is easy to understand.	-	1	2	2	-	-
12.	It is an interesting story.	3	-	-	7	1	-
13.	Because it is the beginning of Christianity.	-	-	2	3	2	-
14.	Can be told again and again and it will always seem like a new story.	-	-	1	-	-	1
15.	Because it speaks of Christ's lowliness.	-	-	8	-	-	1
16.	Because there are animals in the story & I like animals.	-	-	3	3	-	-

THE BIRTH OF CHRIST. cont'd.

	4th	5th	6th	1st	2nd	3rd
17. It is a lovely story.	4	-	-	-	2	-
18. Because it tells how Mary loved and believed God.	-	1	3	-	-	-
19. Because it is a story about Jesus.	3	-	-	4	-	-
20. Because He made all living things.	1	-	-	-	-	-
21. Because it is an exciting story.	3	-	-	-	-	-
22. Because the story shows kindness and gentleness.	-	1	-	-	-	-
23. I like the way the King tried to trick the wise men.	-	1	-	-	-	-
24. It shows that being cruel,like Herod, gets you nowhere.	-	1	-	-	-	-
25. Because it sounds so bright and warm.	-	1	-	-	-	-
26. Because it tells that God keeps His promises.	-	1	-	-	-	-
27. Because it begins a new life for some people.	-	-	1	-	-	-
28. Because if Jesus hadn't come there would be no Red Cross, or Missions etc.	-	-	2	-	-	-
29. I like it because it is true.	-	-	1	-	-	-
30. Because it is an unusual story - no other like it.	-	-	-	1	-	-
31. It shows that miracles can happen.	-	-	-	1	-	-
32. Because it is suitable for telling	-	-	-	1	-	-
33. Because it shows that Jesus went through the same things as we did when young.	-	-	-	-	-	1

THE BIRTH OF CHRIST. cont'd.

	4th	5th	6th	1st	2nd	3rd
34. Because it is one of the first Bible stories I heard.	-	-	-	-	-	1
35. It is a story that can always be remembered.	-	-	-	-	-	1
36. It gives a person a feeling of pride.	-	-	-	-	-	1
37. Because God watched over the child & protected Him.	-	-	-	-	-	1
38. Because it gives you a feeling of Hope.	-	-	-	-	-	1
Girls who named the story but gave no reasons.	3	14	3	3	5	30
Parts of story told instead of a reason being given	14	46	31	43	48	28

COMMENTS ON THE REASONS.

Thirty-eight different reasons were given by the 374 girls who chose this story as favourite. It seems significant that the two most frequently quoted reasons were, 'I like this story because gifts were given to the baby Jesus', and 'I like this story because Jesus came to earth to save the world'.

The following figures show the 8 reasons most frequently quoted:

1. Because gifts were given to Jesus. - 56 votes.
2. Because Jesus came to earth to save the world. - 49 "
3. I like it because of the star. - 45 "
4. Because there are angels in the story.- 35 "

COMMENTS ON THE REASONS. cont'd.

5. It is a story about a baby. - 25 votes.

6. It tells us the meaning of Christmas. - 25 "

7. His coming brought joy and happiness. - 22 "

8. Because it tells of God's love to men. - 15 "

THE GOOD SAMARITAN.

	4th	5th	6th	1st	2nd	3rd
1. He was kind to an enemy.	5	5	8	3	2	2
2. It teaches us to be kind.	9	3	10	2	3	4
3. Because it is interesting.	2	-	2	1	-	1
4. It teaches us to help the sick.	1	3	8	-	-	1
5. Because it is a parable told by Jesus.	4	1	3	-	-	-
6. Because there are robbers in it.	1	1	1	-	-	-
7. It teaches us to be good neighbours.	3	-	3	-	3	-
8. The Good Samaritan helped a Jew.	9	4	-	-	-	-
9. It shows how bad robbers can be.	1	3	-	-	-	-
10. Because it shows how cruel and spiteful people can be.	-	-	2	1	2	-
11. It's a story with a good moral.	-	-	1	2	3	-
12. Because the wounded man did not die.	4	-	-	-	-	-

THE GOOD SAMARITAN. cont'd.

	4th	5th	6th	1st	2nd	3rd
13. Because it is an exciting story.	2	-	-	-	-	-
14. Because the Good Samaritan had pity.	2	-	-	-	-	-
15. Because it shows how good people can be.	-	3	-	-	-	-
16. Because the Good Samaritan helped at the risk of his life.	-	1	-	-	-	-
17. Because it is a sad story.	-	1	-	-	-	-
18. Because it is a bit different from any other story.	-	-	1	-	-	-
19. Because it shows there are good bad in every country.	-	-	3	-	-	-
20. Because it shows that a stranger is sometimes better than a friend.	-	-	1	-	-	-
21. Because it shows how Christ explained questions asked of Him.	-	-	1	-	-	-
22. It shows that the higher person in rank is not always the higher person in heart.	-	-	-	1	-	-
23. It shows the curiosity of some people.	-	-	-	1	-	-
24. Because it made me feel I wanted to help people who are in need.	-	-	-	1	-	-
25. Because it shows that the humbler heart is generally the freer giver.	-	-	-	1	-	-

THE GOOD SAMARITAN. cont'd.

	4th	5th	6th	1st	2nd	3rd
26. It shows cruelty and kindness in one story.	-	-	-	-	1	-
27. It shows that rank, colour or religion should not make any difference to kindness	-	-	-	-	4	-
28. It is the example the Lord Himself set.	-	-	-	-	1	-
29. It is both sad and joyous and leaves you with a wonderful feeling.	-	-	-	-	1	-
30. Because it is well told and has a meaning.	-	-	-	-	-	2
31. Because it shows the good in some men and the bad in others and is a good example of human nature.	-	-	-	-	-	3
Girls who named a story but gave no reasons.	-	-	-	-	-	-
Parts of the story told instead of a reason being given.	37	38	46	-	4	5

COMMENTS ON THE REASONS.

Thirty-one reasons were given for the choice of this Parable as favourite in the New Testament. It would seem that the children were well aware of the implications for them, in this Parable. They seem to realise something of what it means to be kind to an enemy, kind to the sick and neighbourly even to national enemies. The following list shows the six reasons most frequently used:

1. Because it teaches us to be kind. - 31
2. Because he was kind to an enemy. - 25

3. Because it teaches us to help the sick. - 13.

4. Because the Good Samaritan helped a Jew.- 13.

5. It teaches us to be good neighbours. - 9.

6. It was a parable told by Jesus. - 8.

FEEDING THE MULTITUDE.

	4th	5th	6th	1st	2nd	3rd
1. The boy's willingness to share.	-	3	4	-	1	1
2. It shows what God can do.	-	1	3	2	2	-
3. Because it is one of Christ's feeding miracles.	-	-	5	3	-	7
4. It shows Christ's love and understanding.	-	-	2	2	-	1
5. Shows the kindness of Jesus.	-	1	-	-	1	4
6. Because it teaches us to share.	1	-	1	-	-	-
7. Because it shows that Christ can perform miracles no one else can do.	-	1	-	-	-	-
8. It teaches us to be thoughtful and unselfish.	-	1	-	-	-	-
9. It shows how wonderful God is.	-	1	-	-	-	-
10. It shows that the boy trusted Jesus.	-	-	1	-	-	-
11. Because five small fishes and a prayer fed a multitude.	-	-	1	-	-	-
12. Because no one was hungry afterwards.	-	-	1	-	-	-

FEEDING THE MULTITUDE. cont'd.

	4th	5th	6th	1st	2nd	3rd
13. Because it shows the popularity of Jesus - so many followed Him.	-	-	-	1	-	-
14. It teaches that Jesus will help us when we need it.	-	-	-	1	-	-
15. It shows the belief of the people in Jesus.	-	-	-	-	-	5
16. It shows the patience of Christ, to cope with so many.	-	-	-	-	-	1
Girls who named the story but gave no reasons.	-	1	-	3	3	1
Parts of the story told instead of a reason being given.	2	17	-	3	7	-

COMMENTS ON THE REASONS.

Sixteen reasons were given by those who named this miracle as New Testament favourite. Fifteen named it as favourite simply because it is one of Christ's miracles, but others showed an understanding of what can be learned from this incident. The following list shows the reasons most frequently named:

1. Because it is one of Christ's miracles. - 15.
2. Because of the boy's willingness to share. - 9.
3. Because it shows what God can do. - 8.
4. Because it shows the kindness of Jesus. - 6.
5. Because it shows Christ's love and understanding. - 5.
6. Because it shows the belief of the people in Christ. - 5.

THE CRUCIFIXION OF CHRIST.

	4th	5th	6th	1st	2nd	3rd
1. Because it tells that Christ died for all.	3	9	11	4	8	3
2. Because it tells of Christ's great love for the world.	-	4	-	4	1	3
3. Because of the bravery of Christ.	-	-	1	2	3	-
4. More people believe firmly in Him.	-	-	1	-	2	1
5. Because Jesus helped everyone and was kind to all.	2	-	-	-	-	-
6. Because it tells us to have faith in God.	1	-	-	-	-	-
7. It shows how wonderful Jesus is	-	1	-	-	-	-
8. It shows God's willingness to give His Son.	-	1	-	-	-	-
9. Because it shows jealousy as well as love.	-	1	-	-	-	-
10. Because it tells why Jesus really came to earth.	-	1	-	-	-	-
11. Because the story reminds me of the day I gave my heart to the Lord Jesus.	-	-	1	-	-	-
12. Because Jesus showed a forgiving spirit to his tormentors.	-	-	1	-	-	-
13. Because it is a thrilling story.	-	-	2	-	-	-

THE CRUCIFIXION OF CHRIST. cont'd.

	4th	5th	6th	1st	2nd	3rd
14. Because it shows how selfish we are compared with Christ.	-	-	-	2	-	-
15. It teaches us we should love Him because He died to save us.	-	-	-	1	-	-
16. Because He didn't come down from the cross although He had power to do so.	-	-	-	1	-	-
17. It shows that Jesus was faithful unto death.	-	-	-	1	-	-
18. It is magnificent.	-	-	-	1	-	-
19. Because it is a sad, happy story.	-	-	-	1	-	-
20. It shows how bloodthirsty the Romans were.	-	-	-	1	-	-
21. It shows that His disciples were not perfect.	-	-	-	-	-	1
22. I admire His calmness throughout the whole scene.	-	-	-	-	-	1
23. A stirring and impressive story that fires the imagination.	-	-	-	-	-	1
24. The story holds a good deal of meaning for every sentence has depth.	-	-	-	-	-	2
Girls who named a story but gave no reason.	-	2	-	2	-	-
Parts of the story told instead of giving reasons.	14	14	21	8	6	6

THE CRUCIFIXION OF CHRIST. cont'd.

COMMENTS ON REASONS.

Twenty-four reasons were given in support of the choice of this New Testament incident as favourits. Thirty-eight girls said that they chose this story because it tells that Jesus died for all. This is significant. The following list shows the reasons most frequently quoted:

1. Because it tells that Jesus died for all. - 38.
2. It tells of Christ's great love for the world. - 12.

THE PRODIGAL SON.

	4th	5th	6th	1st	2nd	3rd
1. It shows how much parents love their children.	2	-	-	4	-	2
2. It tells that God re-accepts folk who run away.	-	1	-	2	1	2
3. It tells that God still loves us when we do wrong.	-	-	-	1	1	-
4. It warns us that it is silly to run away from home.	-	1	1	-	-	-
5. Because it teaches you to forgive people who wrong you.	1	-	-	-	-	-
6. It shows how kind and forgiving people are.	-	-	2	-	1	-
7. Because it is all about a problem.	1	-	-	-	-	-
8. Because it tells about the faith of the father.	-	1	-	-	-	-

THE PRODIGAL SON. cont'd.

	4th	5th	6th	1st	2nd	3rd
9. It stops us from spending too much money.	-	-	1	-	-	-
10. It teaches us to be kind to our relatives.	-	-	1	-	-	-
11. It tells of a boy who learnt his lesson.	-	-	-	1	-	-
Girls who named a story but gave no reasons.	1	-	1	2	1	-
Parts of the story told instead of a reason being named.	12	6	2	10	3	3

COMMENTS ON THE REASONS.

Eleven reasons were given by those who named this story as favourite. Eight girls referred to the love of parents for their children, although if we add the various reasons given which have something to say about 'running away' we find that ten girls mentioned this. The following list gives the details of the reasons most frequently selected:

1.	It shows how much parents love their children.	- 8.
2.	It tells that God receives folk who run away.	- 6.
3.	It teaches that God still loves us when we run away.	- 2.
4.	It warns that it is silly to run away from home.	- 2.

CHRIST HEALING THE LEPERS.

		4th	5th	6th	1st	2nd	3rd
1.	It shows what faith can do.	-	1	2	-	-	-
2.	Because Jesus was so kind.	1	-	2	-	-	-
3.	It is exciting and interesting.	2	-	-	-	-	-
4.	Because one man made Jesus happy.	1	-	-	-	-	-
5.	Because it is a sad story.	1	-	-	-	-	-
6.	Because it is a wonderful miracle.	-	-	2	-	-	-
7.	Because it shows there is nothing too hard for Jesus.	-	-	-	2	-	-
	Girls who named a story but gave no reasons.	1	-	-	-	-	-
	Parts of the story told instead of a reason being given.	18	5	9	2	-	-

COMMENTS ON THE REASONS.

Seven reasons were given by those who chose the New Testament story as favourite. Faith and kindness seem to be the chief elements in the reasons given. The following list shows the details:

1. It shows what faith can do. - 3.
2. Because Jesus was kind. - 3.

THE RAISING OF JAIRUS' DAUGHTER.

	4th	5th	6th	1st	2nd	3rd
1. Because the parents had faith in God.	3	1	4	2	-	-
2. Because it tells of the wonders God can do.	2	1	1	1	-	-
3. Because the little girl lived.	-	7	3	-	-	-
4. Because it tells of Jesus' kindness.	-	1	1	-	-	-
5. It's such a wonderful story.	1	1	-	-	-	-
6. It is one example of the good deeds done by Jesus.	1	-	-	-	-	-
7. It shows how wonderful He was to come all that way to see her.	1	-	-	-	-	-
8. It shows how people love their children.	1	-	-	-	-	-
9. I think it is a very nice story.	1	-	-	-	-	-
10. I like stories of children being healed.	-	1	-	-	-	-
11. Because it is exciting.	-	1	-	-	-	-
12. Because it is a sad story.	-	1	-	-	-	-
13. I like it because I love Jesus very much.	-	-	1	-	-	-
14. Because Jesus helps good people in every way He can.	-	-	1	-	-	-
15. Because it tells us a lot about God.	-	-	1	-	-	-

THE RAISING OF JAIRUS' DAUGHTER. cont'd.

		4th	5th	6th	1st	2nd	3rd
16.	He did it because He thought it one of His duties.	-	-	1	-	-	-
17.	It has a loving name about it.	-	-	1	-	-	-
	Girls who named a story but gave no reasons.	-	-	-	-	1	-
	Parts of a story told instead of a reason being given.	4	4	2	-	-	-

COMMENTS ON THE REASONS.

Seventeen different reasons were given by the girls who named this miracle as their New Testament favourite. The following list shows the reasons most frequently quoted:

1. Because the parents had faith in God. - 10.
2. Because the little girl lived. - 10.
3. Because it tells of the wonders God can do. - 5.

LIFE STORY OF ST. PAUL.

		4th	5th	6th	1st	2nd	3rd
1.	Because his journeys are interesting.	-	-	1	-	3	-
2.	Because it shows the transformation that can take place in a man's life when he becomes a Christian.	-	-	-	1	1	1

LIFE STORY OF ST.PAUL. cont'd.

	4th	5th	6th	1st	2nd	3rd
3. Because of Paul's courage.	1	-	-	-	-	-
4. Because he tells me more about Jesus.	1	-	-	-	-	-
5. Because it shows that even the wicked can be saved.	-	-	-	-	1	-
6. His conversion shows that God calls at any time.	-	-	-	-	1	-
7. Because I want to be like Paul - strong in character.	-	-	-	-	1	-
8. Because of the miracles Paul performed.	-	-	-	-	1	-
9. Because it is a good example for us to follow.	-	-	-	-	1	-
10. Because Paul spread the Christian religion.	-	-	-	-	1	-
11. Because it shows just one of the ways the Word of God was taken over the world.	-	-	-	-	1	-
12. Because Paul's life speaks of God's amazing power.	-	-	-	-	-	1
13. Because Paul had great faith.	-	-	-	-	-	1
Girls who named a story but gave no reasons.	-	-	1	-	7	-
Parts of story told instead of a reason being given.	2	-	6	-	5	5

LIFE STORY OF ST. PAUL. cont'd.

COMMENTS ON THE REASONS.

Thirteen reasons were given for this choice, only two being given by more than one person. These two reasons are stated below:

1. Because his journeys are interesting. - 4.

2. Because it shows the transformation that can take place in a man's life when he becomes a Christian. - 3.

THE CRIPPLE BORNE OF FOUR.

	4th	5th	6th	1st	2nd	3rd
1. Because of the friends' faith.	1	2	1	-	-	-
2. Because it is very interesting.	1	1	1	-	-	-
3. Because it teaches you to help people.	1	-	-	-	-	-
4. Because it is one of Christ's miracles.	-	2	-	-	-	-
5. It shows that Christ can do miracles by His own power.	-	1	-	-	-	-
6. Because it is a very good story.	-	-	1	-	-	-
7. Because Jesus always went about doing good.	-	-	1	-	-	-
Girls who named a story but gave no reason.	-	1	-	-	-	-
Parts of the story told instead of a reason being given.	3	7	14	-	-	-

THE CRIPPLE BORNE OF FOUR. cont'd.

COMMENTS ON THE REASONS.

Seven reasons were given for making this miracle a New Testament favourite. Only two were common, and these are stated below:

1. Because of the friends' faith. - 4.

2. Because it is very interesting. - 3.

CHRIST STILLING THE STORM.

	4th	5th	6th	1st	2nd	3rd
1. Because it teaches you to have faith in God.	1	1	-	1	-	-
2. Because it tells of Christ's power.	-	1	3	1	-	-
3. Because it shows Christ's power over nature.	-	1	-	1	-	-
4. It shows up the disciples' lack of faith.	-	1	-	-	-	1
5. I like the picture of the disciples sulking in the hull of the ship.	1	-	-	-	-	-
6. It is a good story for children.	-	1	-	-	-	-
7. Because it is one of Christ's miracles.	-	-	1	-	-	-
8. Because Jesus had faith.	-	-	1	-	-	-

CHRIST STILLING THE STORM. cont'd.

	4th	5th	6th	1st	2nd	3rd
9. Because Jesus saved His disciple from drowning.	-	-	2	-	-	-
10. Because it shows Jesus as an ordinary man.(asleep)	-	-	-	1	-	-
11. Because it shows Jesus to be unselfish.	-	-	-	1	-	-
Girls who named a story but gave no reason.	1	-	-	-	-	-
Parts of the story told instead of a reason being given.	1	5	9	-	-	3

COMMENTS ON THE REASONS.

Eleven reasons were listed for this miracle. Mainly, the reasons recognise Christ's power.

1. Because it tells of Christ's power. - 3.

2. Because it tells of Christ's power over nature. - 2.

3. Because it teaches us to have faith in God. - 3.

THE BOY JESUS IN THE TEMPLE.

	4th	5th	6th	1st	2nd	3rd
1. It is an interesting and good story.	1	1	1	-	-	-

THE BOY JESUS IN THE TEMPLE. cont'd.

	4th	5th	6th	1st	2nd	3rd
2. Because Jesus was honest.	1	-	-	-	-	-
3. Because Jesus was strong in spirit.	1	-	-	-	-	-
4. Because Jesus was about His Father's business.	1	-	-	-	-	-
5. Jesus was learning more about the scriptures.	1	-	-	-	-	-
6. Because Jesus was good and kind.	2	-	-	-	-	-
7. Because I love Jesus and like stories about Him.	1	-	-	-	-	-
8. Because Jesus knew things no other boy knew.	-	1	-	-	-	-
9. Because I felt I was in the crowd and it was just happening.	-	1	-	-	-	-
10. Because it shows love to God in one so young.	-	-	1	-	-	-
11. It shows how Jesus wanted to teach about God when He grew up.	-	-	1	-	-	-
12. Because it shows the intelligence of Jesus at 12.	-	-	-	-	1	-
13. Because of His calmness when His parents found Him.	-	-	-	-	1	-
14. I like the way He could talk to the doctors and not feel afraid.	-	-	-	-	-	1

THE BOY JESUS IN THE TEMPLE. cont'd.

	4th	5th	6th	1st	2nd	3rd
Girls who named a story but gave no reasons.	1	-	4	-	-	-
Parts of story told instead of reasons being given.	-	-	-	7	-	-

COMMENTS ON THE REASONS.

Fourteen reasons were given for this choice, but three reasons only were given by more than one girl, as shown below:

1. It is interesting and good story. - 2.

2. Because I felt I was in the crowd and it was just happening. - 2.

3. Because Jesus was good and kind. - 2.

JOHN THE BAPTIST.

	4th	5th	6th	1st	2nd	3rd
1. Because it is an interesting story.	-	-	1	-	-	-
2. Because it shows he was a christian follower of Christ.	-	-	-	1	-	-
Girls who named the story but gave no reasons.	-	-	1	13	-	2

JOHN THE BAPTIST. cont'd.

	4th	5th	6th	1st	2nd	3rd
Parts of the story told instead of reasons given.	-	-	4	2	-	-

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THE LIFE OF JESUS.

	4th	5th	6th	1st	2nd	3rd
1. Because the stories are true.	1	-	-	-	-	-
2. Because Jesus told stories about other people.	1	-	-	-	-	-
Girls who named the story but gave no reasons.	-	-	2	-	-	-
Parts of the story told instead of reasons being given.	2	3	16	-	6	1

THE LAST SUPPER.

	4th	5th	6th	1st	2nd	3rd
1. Like it because of its importance.	-	1	-	-	-	-
2. It is still kept to this day and it means a lot.	-	1	-	-	-	-
3. It teaches that nothing is hidden from God and Jesus	-	-	-	1	-	-
4. It shows that Jesus loved His disciples.	-	-	-	2	-	-

THE LAST SUPPER. cont'd.

	4th	5th	6th	1st	2nd	3rd
Girls who named the story but gave no reasons.	-	-	1	-	-	-
Parts of story told instead of reasons being given.	-	2	3	7	-	-

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THE CALL OF THE DISCIPLES.	4th	5th	6th	1st	2nd	3rd
1. I like it because it is so good.	-	1	-	-	-	-
2. Because He picks nice disciples and they are interesting.	-	1	-	-	-	-
3. I like it because the disciples have queer names.	-	1	-	-	-	-
4. It is exciting and shows the disciples had faith in Jesus.	-	-	-	1	-	-
5. Because He planned that when His vital work was done He would have others to spread the word.	-	-	-	-	1	-
6. Because He needed friends in time of trouble.	-	-	-	-	1	-
Girls who named the story but gave no reasons.	-	-	-	1	1	-
Parts of story told instead of reasons being given.						

THE STORY OF THE GOOD SHEPHERD.

	4th	5th	6th	1st	2nd	3rd
1. Because it is interesting.	1	-	-	-	-	-
2. Because the Shepherd was good and cared for the sheep.	1	-	-	-	-	-
3. Because the Shepherd was brave.	1	-	-	-	-	-
4. It shows that faith in God can be strong or weak.	-	1	-	-	-	-
5. Because it teaches that Jesus really loves people, and seeks to find them when they are lost.	-	-	1	-	-	-
6. Because the shepherd trusted in the Lord when searching for lost sheep.	-	-	-	1	-	-
Girls who named the story but gave no reasons.	1	-	-	-	-	-
Parts of story told instead of reasons being given.	4	4	1	1	-	-

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JESUS AND THE CHILDREN.

	4th	5th	6th	1st	2nd	3rd
1. I like it because the mothers wanted the children to be blessed.	1	1	-	-	-	-
2. I think it is a nice story.	1	1	-	-	-	-
3. Because it shows Jesus is never too tired for children.	-	1	-	-	-	-
4. Because it tells of the happiness of mothers & children.	-	1	-	-	-	-
5. I like stories about Jesus and little children.	-	1	-	-	-	-

JESUS AND THE CHILDREN. cont'd.

	4th	5th	6th	1st	2nd	3rd
6. Because it is good and exciting.	-	2	-	-	-	-
7. Because it is short and has easy words to read.	-	1	-	-	-	-
8. Because it is simple and easy to understand.	-	-	1	-	-	-
9. Because the mothers believed in Jesus.	-	-	1	-	-	-
10. Because it shows how kind Jesus was.	-	-	1	-	-	-
Girls who named the story but gave no reasons.	-	1	-	-	-	-
parts of story told instead of reasons being given.	4	2	-	-	-	-

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THE FIRST MIRACLE OF JESUS.

	4th	5th	6th	1st	2nd	3rd
1. Because it shows how kind Jesus was.	-	1	-	-	-	-
2. Because it shows how the people liked Him.	-	1	-	-	-	-
3. Because it tells how happy the people were at the wedding.	-	1	-	-	-	-
4. Because I think God was very helpful to the people.	-	-	1	-	-	-
5. Because He wanted to give them a change from water.	-	-	1	-	-	-

THE FIRST MIRACLE OF JESUS. cont'd.

	4th	5th	6th	1st	2nd	3rd
6. Because it shows how God performed miracles.	-	-	-	1	-	-
7. I like it because it was His first miracle.	-	-	-	2	-	-
8. Because it seems such a wonderful thing.	-	-	-	1	-	-
9. Because Jesus didn't make a show of Himself and claim to be good.	-	-	-	1	-	-
10. Because it shows that Jesus was the Son of God.	-	-	-	1	-	-
11. Because it shows His wonderful power.	-	-	-	1	-	-
Girls who named the story but gave no reasons.	-	-	-	4	-	-
Parts of story retold instead of reasons being given.	-	-	1	-	-	-

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JESUS HEALING THE BLIND.

	4th	5th	6th	1st	2nd	3rd
1. I like it because it tells you that Jesus will always help.	1	-	-	-	-	-
2. Because it is a sad story.	-	1	-	-	-	-
3. I like learning about Jesus' miracles.	-	1	-	-	-	-

JESUS HEALING THE BLIND. cont'd.

	4th	5th	6th	1st	2nd	3rd
4. It shows Jesus is merciful to everyone in need.	-	1	-	-	-	-
5. My favourite because it is a wonderful thing.	-	1	-	-	-	-
6. I like hearing about the good things Jesus did.	-	1	-	-	-	-
7. It teaches us to believe in Jesus.	-	1	-	-	-	-
8. It proves He can do anything.	-	-	-	1	-	-
9. Because it shows Christ's love for the people.	-	1	-	-	-	-
10. Because it shows Christ's power.	-	1	-	-	-	-
11. Because of the blind man's faith.	-	1	-	-	-	-
Girls who named the miracle but gave no reasons.	-	2	-	-	-	-
Parts of story told instead reasons being given.	-	3	-	-	-	-

JESUS HEALING THE SICK.

	4th	5th	6th	1st	2nd	3rd
1. Because it was faith that was necessary.	-	2	-	-	-	-

JESUS HEALING THE SICK. cont'd.

	4th	5th	6th	1st	2nd	3rd
2. Because miracles tell of God's wonderful power.	-	-	1	-	-	-
3. Because healing miracles show how kind Jesus was.	-	-	1	-	-	-
4. Because healing miracles show His willingness to heal.	-	-	1	-	-	-
5. Because healing miracles show His love for the people.	-	-	-	-	-	1
Girls who chose this story & gave no reasons.	-	-	-	1	-	-
Parts of miracle told instead of reasons being given.	7	-	2	1	-	1

THE RESURRECTION OF CHRIST.

	4th	5th	6th	1st	2nd	3rd
1. Because it shows the power of God over death.	-	-	-	-	1	1
2. Because it gives the Christian new strength when he knows that Christ still lives.	-	-	-	-	-	1
Parts of story told instead of reasons being given.	-	-	-	-	-	1

THE SERMON ON THE MOUNT.

	4th	5th	6th	1st	2nd	3rd
1. It tells you not to be selfish, jealous, disobedient.	1	-	-	-	-	-
2. It is interesting.	1	-	-	-	-	-
3. It is very understanding.	-	-	1	-	-	-
4. Because it comforts me.	-	-	-	-	-	1
Girls who named the story but gave no reason.	-	-	-	-	-	1
Parts of the story told instead of reasons being given.	-	-	5	-	-	-

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THE TEMPTATIONS OF JESUS.

	4th	5th	6th	1st	2nd	3rd
1. Because it shows that Jesus had strong will-power.	-	-	1	-	-	-
Girls who named the story but gave no reasons.	-	-	-	-	-	1
Parts of story told instead of reasons being given.	-	3	-	-	2	-

THE MAN AT THE POOL.

	4th	5th	6th	1st	2nd	3rd
1. Because it is interesting and long.	1	-	-	-	-	-
2. Because it has good facts.	2	-	-	-	-	-
3. It teaches you to love your enemies.	1	-	-	-	-	-
4. Because it shows how Jesus loves everyone.	-	1	-	-	-	-
Parts of story told instead of reasons being given.	2.	1				

THE WICKED SERVANT.

	4th	5th	6th	1st	2nd	3rd
1. Because it teaches you to be obedient.	-	2	-	-	-	-
2. Because you learn not to be selfish.	-	1	-	-	-	-
3. Because it teaches you not to be jealous.	-	1	-	-	-	-
4. Because it shows you should always forgive.	-	-	1	-	-	-
5. Because it is easy to understand.	-	-	1	-	-	-
Parts of the story told instead of reasons given.	-	2	-	-	-	-

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JESUS AND PETER WALKING ON THE WATER.

	4th	5th	6th	1st	2nd	3rd
1. Because it shows how powerful Jesus is.	-	-	-	1	-	-
2. Because it shows how faithful and eager Peter was.	-	-	-	1	-	-
3. Because it is a miracle of power, excitement and wonder.	-	-	-	1	-	-
Parts of story told instead of reasons being given.	-	-	1	-	2	-

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THE CRIPPLE AT GATE BEAUTIFUL.

	4th	5th	6th	1st	2nd	3rd
1. Because it makes us grateful we are not lame.	-	-	-	-	1	-
2. Because it is a fascinating story.	-	-	-	-	1	-
3. Because it makes you have faith.	-	-	-	-	1	-
Girls who named the story but gave no reasons.	-	-	-	-	2	-
Parts of the story told instead of reasons being given.	-	3	-	-	2	-

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ZACCHEUS.

	4th	5th	6th	1st	2nd	3rd
Parts of story told instead of reasons being given.	-	-	-	-	10	-

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THE STORY OF ST.LUKE.

	4th	5th	6th	1st	2nd	3rd
1. Because Luke was a doctor and doctors help people.	-	1	-	-	-	-
2. Because he was a follower of Jesus.	-	1	-	-	-	-
3. Because he told stories about Jesus.	-	-	3	-	-	-
4. Because he tells about the birth of Jesus and the visit of the wise men.	-	-	1	-	-	-
Girls who named the story but gave no reasons.	-	2	-	-	-	-
Parts of story told instead of reasons being given.	-	-	1	-	-	-

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ST. MATTHEW.

	4th	5th	6th	1st	2nd	3rd
1. Because he wrote the first book of the New Testament.	-	1	-	-	-	-
2. Because he tells the story of the birth of Jesus, the Sermon on the Mt. and many miracles.	-	-	-	-	1	-
3. Because he followed when a Stranger called.	-	-	-	-	1	-

ST. JOHN.

	4th	5th	6th	1st	2nd	3rd
1. Because he tells of Christ's birth, miracles and crucifixion.	1	-	1	-	-	-
2. I like John's Gospel because of John 3:16.	1	-	-	-	-	-

THE BAPTISM OF JESUS.

	4th	5th	6th	1st	2nd	3rd
1. Because I like to think He was baptised like I was.	-	1	-	-	-	-
2. Because He was baptised to forgive His sins yet He had no sin.	-	1	-	-	-	-
3. Because John said he was unworthy.	-	-	1	-	-	-
Girls who named the story but gave no reasons.	1	-	-	-	-	1

THE WIDOW OF NAIN'S SON.

	4th	5th	6th	1st	2nd	3rd
1. Because it shows Jesus to be human as well as God and that He had feelings as we have.	-	-	-	-	1	-

THE WIDOW OF NAIN'S SON. cont'd.

	4th	5th	6th	1st	2nd	3rd
Parts of story told instead reasons being given.	4	-	-	-	-	-

THE PARABLE OF THE SOWER.

	4th	5th	6th	1st	2nd	3rd
1. Because it shows the different sorts of people scattered throughout the world.	-	-	1	-	-	-
2. It shows what heppens to people who do not obey God's commandments.	-	-	1	-	-	-
3. It teaches us that we should use our gifts properly.	-	-	1	-	-	-
4. Because it shows how we should act.	-	-	-	-	1	-
5. Because it is easy to understand the parable.	-	-	-	-	-	1
6. Because it helps you to understand to which group you belong.	-	-	-	-	-	1
7. I like it because where the seed fell on good ground it yielded 40100 grains.	-	-	-	-	-	1
Parts of the story told instead of reasons being given.	-	-	-	-	-	2

THE PARABLE OF WORKERS IN THE VINEYARD.

	4th	5th	6th	1st	2nd	3rd
1. Because it is interesting.	1	-	-	-	-	-
2. Because it is a good story.	1	-	-	-	-	-
Parts of the story told instead of reasons being given.	4	-	-	-	-	-

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THE PARABLE OF TEN VIRGINS.

	4th	5th	6th	1st	2nd	3rd
1. Because it teaches you not to be foolish.	1	-	-	-	-	-
2. Because it teaches you to be well-equipped always.	1	-	-	-	-	-
3. It teaches you to think before you go.	1	-	-	-	-	-
4. It shows how foolish you can be.	1	-	-	-	-	-
5. I think it is interesting.	1	-	-	-	-	-
6. Because it teaches us to prepare for life and warns that many do not do this.	-	-	-	-	-	1

STEPHEN THE MARTYR.

	4th	5th	6th	1st	2nd	3rd
1. Because Stephen had faith in Jesus, and courage.	-	-	-	-	1	-
2. Because it led to the conversion of Paul.	-	-	-	-	-	1
Parts of the story told instead of reasons being given.	-	-	-	-	2	1

THE WOMAN WHO TOUCHED HIS GARMENT.

	4th	5th	6th	1st	2nd	3rd
1. It shows the determination and faith of the person.	-	-	-	-	-	1
2. I like this story because Jesus felt the longing of this woman to be free of her sickness.						1
Girls who named the story but gave no reason.	-	-	-	-	1	-

THE WIDOW'S MITE.

	4th	5th	6th	1st	2nd	3rd
1. It teaches you not to scorn at other people's doings.	1	-	-	-	-	-

THE WIDOW'S MITE.cont'd.

	4th	5th	6th	1st	2nd	3rd
2. Because she loved the Lord.	-	-	1	-	-	-
3. She didn't give to make people think she was rich.	-	-	1	-	-	-
4. Because she was a willing giver	-	-	1	-	-	-

THE RAISING OF LAZARUS.

	4th	5th	6th	1st	2nd	3rd
1. Because it is a good miracle Jesus performed.	-	1	-	-	-	-
Girls who named the story but gave no reason.	1	-	-	-	-	-

PHILIP AND THE ETHOPIAN.

	4th	5th	6th	1st	2nd	3rd
1. Because of the faith Philip had.	-	-	-	1	-	-
2. Because Philip was obedient.	-	-	-	2	-	-
3. People should be baptised to to understand God.	-	-	-	-	1	-

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THE RICH YOUNG RULER.

	4th	5th	6th	1st	2nd	3rd
Girls who named the story but gave no reasons.	-	-	-	1	1	-

ZACHARIAS.

	4th	5th	6th	1st	2nd	3rd
1. Because it shows the power of God in making him dumb.	-	-	-	1	-	-
2. Because it shows that God wants His commands obeyed.	-	-	-	1	-	-
3. Because it shows that God is wise and loving as well as powerful.	-	-	-	1	-	-
4. Because it puzzles mw why Zacharias, a priest, doubted God's word, yet Elizabeth believed Him.	-	-	-	1	-	-

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JESUS BETRAYED BY JUDAS.

	4th	5th	6th	1st	2nd	3rd
1. It shows Jesus is not afraid of anything.			2			

TIMOTHY.

	4th	5th	6th	1st	2nd	3rd
1. I think Timothy showed us how to live.	1	-	-	-	-	-
2. I am interested in Timothy because his mother and grandmother were Christians.	-	-	-	-	1	-
3. Because Timothy was a co-missionary with Paul.	-	-	-	-	1	-

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GARDEN OF GETHSEMANE.

	4th	5th	6th	1st	2nd	3rd
Story chosen but no reason given.	-	1	-	-	-	-

PALM SUNDAY.

	4th	5th	6th	1st	2nd	3rd
Story chosen but no reason given.	-	-	-	-	1	-

MAN WITH THE WITHERED HAND.

	4th	5th	6th	1st	2nd	3rd
1. Because it tells of a cure on the sabbath.	1	-	-	-	-	-

JESUS TEACHES HOW TO PRAY.

	4th	5th	6th	1st	2nd	3rd
1. The words are interesting, and it is short and easy to read.	-	-	1	-	-	-

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DORCAS, THE HELPER.

	4th	5th	6th	1st	2nd	3rd
1. It is a most human story.	-	-	1	-	-	-
2. It is not well known and I think it should be.	-	-	1	-	-	-

---

MARK.

	4th	5th	6th	1st	2nd	3rd
1. Because he was a very kind man and helped Jesus.	-	-	1	-	-	-

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THE BARREN FIG TREE.

	4th	5th	6th	1st	2nd	3rd
1. It is exciting and I like to read it.	-	-	1	-	-	-

THE WICKED HUSBANDMAN.

	4th	5th	6th	1st	2nd	3rd
1. Because it teaches us not to be greedy and beat others.	-	-	1	-	-	-

PARABLE OF THE LOST COIN.

	4th	5th	6th	1st	2nd	3rd
1. It tells us of the liking of coins.	-	-	1	-	-	-
2. It shows how some folks have faith in the Lord.	-	-	1	-	-	-

JESUS PREACHING FROM A BOAT.

	4th	5th	6th	1st	2nd	3rd
1. Because He taught the word of God to all people.	-	-	-	1	-	-

THE GREAT FEAST.

Story chosen but no reason given.

:4th	:5th	:6th	:1st	:2nd	:3rd
-	-	-	-	1	-

JESUS CLEANSING THE TEMPLE.

1. Because it teaches us to respect God and holy places.

:4th	:5th	:6th	:1st	:2nd	:3rd
-	-	-	-	1	-

ANANIAS AND SAPPHIRA.

1. Because I think it right that people be punished for disobeying God.

:4th	:5th	:6th	:1st	:2nd	:3rd
-	-	-	-	1	-

THE PHARISEE AND THE PUBLICAN.

1. Becauses it teaches us to be humble.

:4th	:5th	:6th	:1st	:2nd	:3rd
-	-	-	-	-	1

THE PHARISEE AND THE PUBLICAN. cont'd.

	4th	5th	6th	1st	2nd	3rd
2. Because it is typical of of people today even ones in high places.	-	-	-	-	-	1
3. It shows that God loves people who are humble and confess their sins.	-	-	-	-	-	1

APPENDIX No. 4 b.

Reasons given by boys for choice of a New Testament story.

TABULATION OF REASONS.

Notes:

(a) The figures in the columns show the number of times each reason was given in the respective classes.

(b) The use of the word 'retelling' indicates that the child has retold a part or parts of the story instead of giving the reason.

(c) The word 'blank' means that the child has named a story as favourite, but has not given any reasons.

THE GOOD SAMARITAN.

	4th	5th	6th	1st	2nd	3rd
1. Because this is an adventure story.	2	-	-	-	-	-
2. Because he loved and obeyed God.	10	10	2	-	-	-
3. It teaches us to help people.	6	10	2	4	2	-
4. Because he showed kindness.	4	17	11	6	8	-
5. Because it is exciting and interesting.	2	-	5	7	6	-
6. He was an enemy but helped just the same.	2	2	6	2	-	2
7. Because he was the best of the three men	4	2	-	2	-	-
8. Because he was good and loyal.	4	4	4	4	-	2
9. I like stories about robbers.	-	2	2	-	-	2
10. I like murder stories and violence.	-	2	2	-	-	-
11. It teaches us to love our enemies	-	2	-	2	2	-
12. It teaches us to be neighbourly.	-	2	6	34	4	2
13. Because he had wisdom & courage.	-	2	4	-	-	-

THE GOOD SAMARITAN. cont'd

	4th	5th	6th	1st	2nd	3rd
14. It has a good moral.	-	2	6	6	2	-
15. It has a good character study.	-	-	2	2	-	-
16. It is a story popular with children.	-	-	2	-	-	-
17. Because it answers the question asked of Jesus.- 'Who is my neighbour?'	-	-	-	6	2	-
18. Because of its human interest.	-	-	-	4	2	-
19. It shows some of the disasters of life.	-	-	-	2	-	-
20. Because there is no ban on nationality.	-	-	-	2	2	-
21. Because it is unusual.	-	-	-	2	-	-
Retelling.	18	12	19	2	2	-
Blanks.	-	-	-	16	4	-

COMMENTS ON THE REASONS.

Twenty-one different reasons were given for this choice. It is significant that the two reasons receiving most votes were: 'It teaches us to be neighbourly', and 'Because he showed kindness'. The following shows the reasons most frequently quoted:

Because it teaches us to be neighbourly.	-	48
Because he showed kindness.	-	46
It teaches us to help people.	-	24
Because it is exciting and interesting.	-	20
Because he loved and obeyed God.	-	22
Because he was good and loyal.	-	18
It has a good moral.	-	16
He helped an enemy.	-	14

THE BIRTH OF CHRIST.

	4th	5th	6th	1st	2nd	3rd
1. The fact that presents were given to Jesus.	2	6	10	2	-	2
2. Because of the star.	2	4	4	2	-	6
3. Because it teaches the meaning of Christmas.	-	10	2	-	-	2
4. Because Jesus came to earth to die for us.	-	16	10	2	-	2
5. Because it was a time of rejoicing.	-	8	6	-	2	4
6. Because there is a wicked king in it.	2	6	-	-	-	-
7. Because He was born King of Kings.	-	2	2	-	-	2
8. Because there are angels in it.	-	4	6	-	2	-
9. The wise men understood why the star appeared.	-	2	-	-	-	-
10. There's kindness and love in it.	-	4	6	-	-	-
11. It's the kind of story you never tire of reading.	-	-	2	2	-	-
12. This story makes the old prophecies come true.	-	-	-	-	-	2
13. It shows how even important people can be born in poverty	-	-	-	-	-	2
14. Because of the shepherds who worshipped.	-	-	2	-	2	4

COMMENTS ON THE REASONS.

The five reasons most frequently quoted are shown in the details given below. The boys seem to have grasped the meaning of Christ's coming to earth.

THE BIRTH OF CHRIST cont'd

Because Jesus came to earth to die for us - 30
" presents were given to Him. - 22
" it was a time of rejoicing. - 20
" of the star. - 18
" it teaches the meaning of Christmas. - 14.

THE CRUCIFIXION OF CHRIST.

	4th	5th	6th	1st	2nd	3rd
1. Because Jesus died for us all.	-	8	12	4	8	30
2. It is an interesting story.	-	2	2	-	-	6
3. It is a beautiful story.	-	2	-	-	-	4
4. Because it is a true story.	-	2	-	-	-	2
5. Because it is a sad but happy story.	-	2	2	-	-	-
6. Because it shows the love of Jesus for us.	-	2	-	-	3	1
7. Because of Christ's courage.	-	2	4	-	-	-
8. It makes me feel like being His follower.	-	-	2	-	-	-
9. I like Peter's attempt to save Jesus (cutting off the ear of the soldier).	-	-	-	2	-	-
10. It is a thrilling and vivid story	-	-	-	-	-	12
11. It shows that Jesus really was human.	-	-	-	-	-	4
12. It shows the fulfilment of the prophecies & the culmination of Christ's work on earth.	-	-	-	-	-	2
13. It shows God's love in the giving of His Son.	-	-	-	-	-	8

THE CRUCIFIXION OF CHRIST cont'd.

	4th	5th	6th	1st	2nd	3rd
14. It was the greatest thing that ever happened.	-	-	-	-	-	14
15. Because the world's greatest music is written about it:	-	-	-	-	-	4
Re-telling.	2	2	-	14	2	36
Blank.	-	2	-	-	-	2

COMMENTS ON REASONS.

The three reasons at the top of the count are as recorded herewith:

Because Jesus died for us all.	- 62
It was the great thing that ever happened.	- 14
It is a thrilling and vivid story.	- 12

FEEDING THE MULTITUDE.

	4th	5th	6th	1st	2nd	3rd
1. Because God made a miracle with the food.	4	-	-	8	1	8
2. Because He proved He was God's Son.	2	2	-	-	-	-
3. Because Jesus had great faith.	2	2	2	-	-	-
4. It is an interesting story.	2	2	-	2	-	-
5. I like the generosity of the the boy.	2	2	2	2	-	-

FEEDING THE MULTITUDE. cont'd.

	4th	5th	6th	1st	2nd	3rd
6. I like stories about the miracles of Jesus.	-	-	8	-	2	-
7. It shows the people had faith in Him.	-	-	2	6	4	-
8. It reveals Christ's concern for the people.	-	-	-	4	-	-
9. Because Christ had interest in children as well as adults.	-	-	-	-	-	4
10. When we give our little to Him He multiplies it.	-	-	-	-	-	6
11. Because I like eating.	-	-	-	-	-	2
12 Because the story grips me.	-	-	-	-	-	2
13 The story is so clear one could paint a picture of it.	-	-	-	-	-	2
Retelling.	6	16	8	10	6	8
Blank.				6	4	-

COMMENTS ON REASONS.

The three reasons at the top of the count are recorded as under:

Because God made a miracle with the food. - 22

It shows the people had faith in Him. - 12

I like stories about the miracles of Jesus. - 10

JESUS CHRIST HEALING LEPERS.

	4th	5th	6th	1st	2nd	3rd
1. Because it teaches us to have faith in God.	4	6	-	-	-	2
2. It is a story one can listen to many times.	2	-	-	-	-	-
3. It is exciting.	2	-	-	-	-	-
4. Because the lepers had faith for a cure.	2	10	2	-	-	-
5. It shows Christ's love for people.	-	-	2	2	-	2
6. It shows a difference in the way of life between healthy and sick people.	-	-	-	-	-	2
Retelling.	12	16	10	2	-	4
Blank.	2	-	-	-	-	-

COMMENTS ON REASONS.

The two reasons at the top of the count are to do with faith.

Because the lepers had faith for a cure. - 14

Because the story teaches us to have faith.- 12

THE CRIPPLE BORNE OF FOUR.

	4th	5th	6th	1st	2nd	3rd
1. Because it is a story about Jesus.	-	4	2	2	-	-
2. Because it is one of Christ's miracles.	-	2	-	-	-	-
3. It shows Christ's love for people.	-	2	2	-	-	-
4. Because of man's faith.	-	2	4	2	-	-
Retelling.	6	14	16	-	-	-
Blank.	-	-	-	2	-	-

LIFE STORY OF ST. PAUL.

	4th	5th	6th	1st	2nd	3rd
1. Because Paul had faith in God.	-	-	-	2	-	2
2. Paul had adventures.	-	-	-	4	-	2
3. Paul's teachings have a good meaning.	-	-	-	2	-	-
4. Paul sets a good example.	-	-	-	4	-	4
5. Because Paul had courage.	-	-	-	2	-	4
6. Paul's life reveals the power of God	-	-	-	-	2	2
Retelling.	-	-	-	8	4	8
Blank.	-	-	-	4	2	2

THE PRODIGAL SON.

	4th	5th	6th	1st	2nd	3rd
1. Because it is a good story.	-	2	-	-	-	-
2. Because it teaches that God is like a father.	-	-	-	4	-	-
3. It has lasting interest.	-	-	-	2	-	-
4. It teaches us not to be afraid of God.	-	-	-	2	-	-
5. Because it teaches that God will forgive sins.	-	-	-	4	-	-
6. It shows how a stupid boy was punished for running away from home.	-	-	-	-	-	2
Retelling.	-	6	8	8	-	1
Blank.	2	-	-	4	2	-

CHRIST STILLING THE STORM.

	4th	5th	6th	1st	2nd	3rd
1. It is an exciting story.	-	2	-	2	-	-
2. It is an adventure story.	-	2	-	-	-	2
3. There is plenty of unbelief in it.	-	-	2	-	-	-
Retelling.	8	8	14	-	-	-
Blank.	-	-	2	-	-	-

JESUS RAISING JAIRUS' DAUGHTER.

	4th	5th	6th	1st	2nd	3rd
1. Because Jairus believed.	2	6	6	-	-	-
2. Because it was one of Christ's miracles.	2	-	2	-	-	-
Retelling.	2	4	12	-	-	-

THE TEMPTATIONS OF JESUS.

	4th	5th	6th	1st	2nd	3rd
1. Because Jesus showed courage	-	-	-	2	-	-
2. Because it teaches us to fight temptation.	-	-	-	-	2	-
Retelling.	-	6	-	8	2	-
Blank.	-	-	-	-	2	-

THE MAN AT THE POOL.

	4th	5th	6th	1st	2nd	3rd
1. Because he had faith.	-	4	2	2	-	-
2. Because it is true.	-	2	2	-	-	-
3. It shows the kindness of Jesus.	-	-	2	-	2	-
Retelling.	-	-	4	-	-	-

THE RESURRECTION OF CHRIST.

	4th	5th	6th	1st	2nd	3rd
1. Because it was a wonderful miracle.	-	2	-	-	-	-
2. Because of the human appeal.	-	-	-	2	-	-
3. I like the mystical element.	-	-	-	2	-	-
4. The final supremacy of Jesus.	-	-	-	2	-	-
5. Because it is true.	-	-	-	2	-	-
6. Because it is the way of Salvation.	-	-	-	2	-	-
7. It made more people believe in Jesus.	-	-	-	2	-	-
8. It showed God's wonderful power	-	-	-	2	-	-
9. It was the fulfilment of prophecy.	-	-	-	-	-	2
10. It was the foundation of Christianity in its truest form.	-	-	-	-	-	2
11. It proved Christ could conquer sin and the devil.	-	-	-	-	-	2
Retelling.	-	6	-	-	-	-
Blank.	-	-	-	-	-	2

THE BOY JESUS IN THE TEMPLE.

	4th	5th	6th	1st	2nd	3rd
1. Because it shows that right from the start Jesus wanted to obey His Father.	-	-	-	2	-	-
Retelling.	-	16	-	2	2	-

THE LIFE OF JESUS.

	4th	5th	6th	1st	2nd	3rd
1. It is an interesting life story.	2	-	-	-	-	-
2. Because He gave His life for us	2	-	2	-	-	-
3. Because He loved children.	2	2	-	-	-	-
4. Because Jesus went about healing people.	-	-	2	-	-	-
5. Because the stories He told can be understood.	-	-	-	2	-	-
6. It teaches the correct way of life.	-	-	-	-	2	-
Retelling.	-	-	-	-	8	-
Blank.	-	-	-	-	6	-

JESUS AND PETER ON THE WATER.

	4th	5th	6th	1st	2nd	3rd
1. Because I like miracle stories.	4	2	2	2	-	-
2. Because Jesus was brave.	2	2	-	2	-	-
3. It taught His disciples not to be afraid.	-	-	-	2	-	-
4. It taught the disciples to believe in God.	-	-	-	2	-	2
Retelling.	-	8	-	4	6	2

JESUS HEALING THE BLIND.

	4th	5th	6th	1st	2nd	3rd
1. The blind had faith in God.	2	-	2	-	-	-
2. It was one of Christ's miracles.	2	2	2	-	-	-
Retelling.	-	-	8	-	-	-

THE WICKED SERVANT.

	4th	5th	6th	1st	2nd	3rd
1. It is interesting and exciting.	2	-	-	-	-	-
2. Because he was found out.	2	-	-	-	-	-
Retelling.	2	8	-	-	-	-

PARABLE OF THE TEN VIRGINS.

	4th	5th	6th	1st	2nd	3rd
1. It is a good story.	-	-	-	2	-	-
2. It's a story with a moral.	-	-	-	2	-	-
3. It teaches us to be prepared.	-	-	-	4	-	-
4. It is humorous and interesting	-	-	-	2	-	-
Retelling.	-	-	-	2	-	-

JESUS AND THE CHILDREN.

	4th	5th	6th	1st	2nd	3rd
1. The story is exciting.	2	-	-	-	-	-
Retelling.	8	6	-	-	-	-

JESUS TEACHES HOW TO PRAY.

	4th	5th	6th	1st	2nd	3rd
1. Because it is a story of God.	-	2	-	-	-	-
2. Because it is true.	-	2	-	-	-	-
Retelling.	4	2	4	-	-	-

STEPHEN, THE MARTYR.

	4th	5th	6th	1st	2nd	3rd
1. Because it is interesting.	-	2	-	-	-	-
2. Because Stephen was brave.	-	2	2	-	-	-
3. He had a forgiving spirit.	-	-	4	-	-	-
Retelling.	-	-	2	-	-	-

PETER.

	4th	5th	6th	1st	2nd	3rd
1. He had faith in God for deliverance from prison.	-	-	2	-	-	-
2. He showed repentance for bad deeds.	-	-	-	2	-	-
Retelling.	-	-	4	4	-	-
Blank.	-	-	-	-	1	-

	4th	5th	6th	1st	2nd	3rd
THE PARABLE OF THE SOWER.						
1. If the seed lands on good ground it will germinate.	-	-	-	2	-	-
2. It has a good moral.	-	-	-	2	-	2
3. It is easy to take an interest in it.	-	-	-	2	-	-
4. Because it tells you what life you lead.	-	-	-	-	2	-
5. It is one I know in great detail.	-	-	-	-	-	2
THE CENTURION'S SERVANT.						
1. It teaches us to have faith.	-	-	2	-	-	-
2. Because the Centurion believed	2	-	-	-	-	-
3. Because the centurion was kind	4	-	-	-	-	-
THE STORY OF THE GOOD SHEPHERD.						
1. Because He loved the lost one.	-	4	2	-	-	-
PARABLE OF WORKERS IN THE VINEYARD						
1. Because it has a good moral.	-	-	2	-	-	-
Blank.	-	-	4	-	-	-
THE STORY OF ST.LUKE.						
1. Because he writes about Jesus.	-	-	2	-	-	-
2. His stories are interesting.	-	-	-	2	-	-
Blank.	-	-	-	2	-	-
ST. MATTHEW.						
1. Because he was one of the disciples.	-	-	-	2	-	-
Retelling.	-	-	-	2	-	-
Blank.	-	-	-	4	-	-

	4th	5th	6th	1st	2nd	3rd
PARABLE OF THE TALENTS.						
L. Because it shows foolishness and wisdom.	-	-	-	2	-	-
Blank.	-	-	-	4	-	-
THE BAPTISM OF JESUS.						
Blank.	2	-	2	-	-	-
JESUS HEALING THE SICK.						
1. Because I like miracle stories.	-	2	-	-	-	-
Retelling.	-	-	-	4	-	-
THE ascension of Christ.						
1. Because it explains that He will come again.	-	-	2	-	-	-
2. It tells us how to enter Heaven.	-	-	2	-	-	-
MARK.						
1. Because he was one of Christ's disciples.	-	-	2	-	-	-
2. Because he tells us a lot about Jesus.	-	-	2	-	-	-
Blank.	-	-	-	-	2	-
PENTECOST.						
1. It made possible the preaching of the Gospel in every country.	-	-	-	-	-	2
2. It shows what will happen in the end.	-	-	-	-	-	2
Retelling.	-	-	-	-	-	2

	4th	5th	6th	1st	2nd	3rd
THE PHARISEE & THE PUBLICAN.						
1. It teaches us to be humble	-	2	-	-	-	-
THE LAST SUPPER.						
Blank.	2	-	-	-	-	-
JESUS CLEANSING THE TEMPLE.						
Retelling.	-	-	2	-	-	-
MARY MAGDALENE.						
1. It shows how wrong can be made into right.	-	-	-	2	-	-
THE CALL TO THE DISCIPLES.						
1. It shows that Jesus can change a man if that man has faith in Him.	-	-	-	2	-	-
2. It shows friendliness.	-	-	-	2	-	-
3. It shows how things can be spread by a handful of men who are mentally strong.	-	-	-	2	-	-
REVELATION.						
1. Because it is a prophecy of the future.	-	-	2	-	-	-
2. Because it tells that being a Christian now will help when the end of the world comes.	-	-	2	-	-	-
PARABLE OF THE LOST COIN.						
1. It is interesting.	-	-	-	2	-	-
2. It illustrates a point.	-	-	-	2	-	-
THE PARABLE OF THE NET.						
Blank.	-	-	-	-	-	2
PALM SUNDAY.						
1. It shows man's belief in Jesus as the Son of God.	-	-	-	-	-	2

Appendix No 4c

Reasons given by girls for choice of an Old Testament Story.

TABULATION OF REASONS.

MOSES IN THE BULRUSHES.

		4th	5th	6th	1st	2nd	3rd
1.	Like it because Moses grew up to be brave.	1	3	-	2	-	-
2.	It is long and exciting.	2	4	8	2	-	-
3.	It is a sad story.	7	4	2	1	-	-
4.	Because it has a beautiful ending.	1	-	-	-	-	-
5.	Because there's a kind nurse in the story.	3	-	2	-	-	-
6.	There's a baby in it.	12	4	4	-	1	1
7.	Because there's a princess in it.	5	3	-	-	-	-
8.	Because Moses grew up and loved his people.	2	4	-	-	-	-
9.	Because he was good and honest.	2	1	-	-	-	-
10.	It is a gentle, calm story.	1	-	-	-	-	-
11.	Because it shows the mother's love.	2	-	6	3	3	4

	4th	5th	6th	1st	2nd	3rd
12. Because it is interesting.	3	4	8	-	-	-
13. Because of the kindness of the princess.	6	2	7	2	5	2
14. I like the bravery of the mother.	-	5	5	-	5	2
15. Because it is the first Bible story I heard.	-	1	-	-	-	-
16. Because God had faith in Moses' mother.	-	1	1	-	-	-
17. Because the name 'Moses' appeals to me.	-	2	1	-	-	-
18. Because it is an unusual story.	-	2	1	1	-	-
19. Because it has a good moral in it.	-	-	2	-	-	-
20. Because its a good story for children.	-	1	-	1	-	2
21. Because its different.	-	-	-	1	2	-
22. Because of Miriam's love and loyalty.	-	-	4	1	2	-
23. I like stories of Kings being cruel to babies.	-	-	1	-	2	2
24. Because it is a story of human interest.	-	-	-	-	-	1
25. Because of the mother's re-sourcefulness.	-	-	-	1	2	1
Girls who returned blank papers.	2	1	1	9	10	2
Parts of the story retold instead of reasons.	50	20	30	3	8	1

COMMENTS.

The most often-quoted reasons for this story centre around the kindness of the princess, the baby and the mother's bravery and love.

The kindness of the princess received	24 votes.
There's a baby in the story received	22 votes.
Because it shows the mother's love received	18 votes.
Because it shows the mother's bravery received	17 votes

DAVID AND GOLIATH.

		4th	5th	6th	1st	2nd	3rd
1.	Because of David's bravery.	20	20	17	5	7	4
2.	Because he was honest and able.	4	-	1	-	1	-
3.	Because he risked his life for his country.	5	4	2	-	-	-
4.	Because David used a sling.	2	4	2	-	-	-
5.	Because it teaches you to have faith in God.	7	8	9	10	4	1
6.	Because it is an interesting story.	3	6	-	5	2	-
7.	Because it is an exciting story.	2	5	3	5	2	1
8.	Because I like stories about a fight.	3	1	-	1	-	-

David and Goliath cont'd.

	4th	5th	6th	1st	2nd	3rd
9. Because the story had a happy ending.	1	-	-	-	-	-
10. Because David didn't 'show off' after his victory.	2	-	1	-	-	-
11. Because it proves that the strongest does not always win.	-	1	-	-	-	-
12. Because it has easy words in it.	-	1	-	-	-	-
13. Because Christ was descended from David.	-	-	1	-	-	-
14. Because there's a giant in it.	-	-	1	-	-	-
15. Because David was a very good poet.	-	1	2	1	-	-
16. Because it shows that to have God on your side makes you victorious.	-	-	-	-	1	-
Girls who returned blank forms	1	-	1	2	-	-
Parts pf story retold instead of reasons.	26	16	6	2	2	2

COMMENTS.

The two main reasons for liking this story are:

1. Because of David's bravery - 73 votes.
2. Because it teaches us to have faith in God. - 39 votes.

LIFE OF JOSEPH.

	4th	5th	6th	1st	2nd	3rd
1. I like it because it's a true story.	1	-	-	1	-	-
2. Because it is interesting.	6	2	6	7	3	4
3. Because I like to hear about dreams.	4	6	4	2	1	2
4. Because it is an exciting story.	1	3	5	5	3	1
5. Because Joseph was true and honest about everything.	2	-	1	1	-	-
6. Because Joseph forgave his brothers.	8	2	4	7	4	3
7. Because Joseph was brave.	-	1	-	-	-	-
8. Because it shows that jealousy is a bad thing.	-	1	-	2	8	2
9. The story has a good moral.	-	2	3	1	1	2
10. They are good stories for children.	-	1	2	-	-	-
11. I like stories about Egypt.	-	2	-	-	-	-
12. Because I like long stories.	-	1	1	2	-	-
13. Kind people get along better than cruel people.	-	-	2	2	2	-
14. Because Joseph is a figure of Jesus.	-	-	1	-	-	-
15. Because it tells of the troubles of a family.	-	-	-	2	-	4

Life of Joseph cont'd.

	4th	5th	6th	1st	2nd	3rd
16. It shows that God was with Joseph.	-	-	-	3	-	-
17. This story shows how good can come from bad.	-	-	-	2	-	-
18. It is easy to understand.	-	-	3	1	1	-
19. It shows how God moulds and prepares His workers.	-	-	-	-	-	1
Girls who returned blank papers.	2	3	-	12	10	2
Parts of story retold instead of reasons.	4	7	9	12	6	-

COMMENTS.

The main reasons for the choice of this story were:

1. Because it is interesting. - 28 votes.
2. Because Joseph forgave his brothers. - 28 votes.
3. Because I like to hear about dreams. - 19 votes.
4. Because it is an exciting story. - 18 votes.

DANIEL IN THE LIONS' DEN.

	4th	5th	6th	1st	2nd	3rd
1. I like it because Daniel showed great courage.	11	7	8	1	7	1
2. Because God answered Daniel's prayer.	4	1	1	2	-	-
3. Because Daniel had faith in God.	6	13	14	4	8	2
4. Because it was one of God's miracles.	2	5	1	-	1	-
5. It is an exciting story.	4	3	2	-	-	-
6. Because it is interesting.	3	1	1	-	-	-
7. Because it has angels in it.	2	7	-	-	-	-
8. It gives a good description of the ruthless, blood-thirsty sport of Daniel's day.	-	-	1	-	-	-
Girls who returned blank forms.	3	4	2	1	3	2
Parts of story retold instead of reasons.	10	10	14	1	12	1

Comments.

In this story the main reasons for its choice:

1. Because Daniel had faith in God. - 47 votes.
2. Because Daniel showed great courage. - 35 "

NOAH AND THE ARK.

	4th	5th	6th	1st	2nd	3rd
1. It shows if you trust God He will help in time of danger.	2	-	-	-	-	-
2. It teaches you to believe in God.	6	6	7	8	3	1
3. It teaches you not to be selfish.	1	-	-	-	-	-
4. I like animal stories. I love animals.	9	13	13	4	3	-
5. It is an exciting story.	1	2	4	-	-	-
6. Because Noah was a good man.	5	7	2	-	-	-
7. It is an interesting story.	5	7	4	2	-	-
8. Because it was written long ago.	1	-	-	-	-	-
9. It shows how God punishes the wicked.	-	1	2	1	2	1
10. It is a good story for children.	-	1	-	-	-	-
11. It teaches obedience to God.	1	5	2	2	-	-
12. It's a story of God's power.	1	2	3	1	1	1
13. It teaches that God keeps His word.	-	-	2	1	-	-
14. I think Noah was a great builder.	-	-	-	-	1	1
Girls who returned blank forms.	-	-	-	-	-	1
Parts of story retold instead of reasons.	20	19	13	11	3	-

Comments.

The main reasons for liking this story:

1. I like animals. - 42 votes.
2. It teaches you to believe in God. - 31 "

ADAM AND EVE.

		4th	5th	6th	1st	2nd	3rd
L.	It shows that you should not sin.	3	-	3	2	-	1
2.	It teaches that punishment follows sin.	2	-	-	-	3	1
3.	Because it is interesting.	5	2	2	1	1	-
4.	Because parts of the story are exciting.	4	1	2	-	-	-
5.	Because they were the first people on the earth.	1	8	3	6	4	1
6.	Because it is a Bible story.	2	-	-	-	-	-
7.	Because the story is about a garden.	2	1	4	-	-	1
8.	It teaches you to be honest.	4	-	-	-	-	-
9.	Because it tells how the world began.	-	2	6	2	9	1
10.	Because God is clever and powerful	-	-	1	-	1	-
	Girls who returned blank forms.	-	2	-	-	4	-
	Parts of story retold instead of reasons.	14	13	16	5	7	1

Comments.

The main reasons for choosing this story are:

1. Because they were the first people on the earth. - 23 votes.
2. Because it tells how the world began. - 20 "

THE LIFE OF MOSES.

	4th	5th	6th	1st	2nd	3rd
1. It is an exciting story.	1	-	-	-	-	2
2. It is an interesting story.	1	-	2	1	2	1
3. I like Moses because he was obedient.	1	-	1	-	1	-
4. Because it shows how wickedness ended.	-	1	-	1	-	-
5. I like to know of people becoming free.	-	1	-	2	-	1
6. It shows Moses' faith in God.	-	-	1	2	1	2
7. It shows how God answers prayer.	-	-	-	1	-	-
8. This story shows the power of God.	-	-	-	2	-	3
9. I love the wonderful way God prepared Moses.	-	-	-	1	1	-
10. Because it tells how Moses received the laws we know today.	-	-	-	-	-	2
11. It shows that what God does is for the good of His people.	-	-	-	-	-	2
Girls who returned blank forms.	-	-	1	1	5	-
Parts of story retold instead of reasons.	6	8	5	7	11	7

RUTH AND NAOMI.

	4th	5th	6th	1st	2nd	3rd
1. Because Ruth was kind.	1	3	1	2	1	2
2. Because of the kindness of Boaz.	1	3	1	-	-	-
3. Because it is interesting.	1	1	3	1	-	1
4. Because I like stories about the country.	1	-	-	-	-	-
5. Because I like old stories.	1	-	-	-	-	-
6. Ruth was faithful to her mother-in-law.	-	3	12	5	2	3
7. I like the words "thy people shall be my people, and thy God my God".	-	2	1	-	-	1
8. Because Ruth was an ancestor of Jesus.	-	2	-	-	-	-
9. The story shows friendship and love.	-	3	12	2	2	1
10. It has a good moral in it.	-	-	2	-	1	1
11. Because the descriptions are so clear.	-	-	-	1	-	-
12. It is a story easy to understand.	-	-	-	1	-	-
13. Ruth was faithful, humble, unselfish and helpful.	-	-	-	-	-	1
Girls who returned blank forms.	1	-	-	-	-	-
Party of story retold instead of reasons.	-	4	9	3	1	1

RUTH AND NAOMI. cont'd

Comments.

The main reasons for this choice are:

1. Because Ruth was faithful to her mother-in-law. - 25 votes.

2. The story shows friendship and love. - 20 "

THE LIFE OF DAVID.

	4th	5th	6th	1st	2nd	3rd
1. Because God was with David.	3	1	1	2	1	-
2. David was kind, brave, thoughtful and wise.	2	1	1	-	-	-
3. David had great faith in God.	1	1	6	1	-	-
4. Because courage and mercy were shown.	11	6	5	1	-	1
5. I like stories that start sad and finish happy.	3	3	2	-	2	-
6. It is an interesting story.	3	3	2	-	2	-
7. It is exciting and makes my heart beat fast.	-	-	1	-	1	-
8. Because David was an ancestor of Our Lord.	-	-	3	-	-	-
9. Because David did not accept praises for himself but gave them to God.	-	-	2	-	-	-
10. David showed true religion.					1	

THE LIFE OF DAVID. cont'd

	4th	5th	6th	1st	2nd	3rd
11. He lead the people to believe in God.	-	-	1	1	-	-
12. David had faith as a boy and wisdom as a king.	-	-	-	-	-	1
Girls who returned blank forms.	3	-	-	-	-	-
Parts of story retold instead of reasons.	3	-	5	1	1	-

Comments.

The main reasons for this choice:

1. Because courage and mercy were shown. - 24 votes.
2. It is an interesting story. - 10 "
3. David had great faith in God. - 9 "

The LIFE OF SAMUEL.

	4th	5th	6th	1st	2nd	3rd
1. It is very interesting and exciting.	2	3	1	1	-	1
2. Because God called to Samuel.	1	1	1	-	-	-
3. Because Samuel believed in God.	1	-	3	-	-	-
4. Samuel was a good man and a great prophet.	1	2	1	-	-	-

The Life of Samuel.cont'd.

	4th	5th	6th	1st	2nd	3rd
5. Samuel was unselfish.	-	1	-	-	-	-
6. It tells that God calls ordinary people to serve Him	-	1	-	-	-	-
7. It teaches you what to say if God calls you.	-	1	-	-	-	1
8. I like Samuel because he gave his life to God.	-	-	1	-	-	-
9. Because Samuel had courage and obedience.	-	1	2	-	-	-
10. Because Samuel's mother kept her promise to God.	-	-	2	1	-	1
11. Because it is a story about God.	-	-	3	-	-	-
12. Because after reading the story I felt good, and wanted to help people.	-	-	-	1	-	-
13. It is easy to understand.	-	-	-	2	-	-
14. Because it shows children are important.	-	-	-	-	1	-
15. It has a good moral.						
Girls who returned blank forms.	-	2	-	2	1	-
Parts of story retold instead of reasons.	-	2	7	2	2	-

SAMSON AND DELILAH.

	4th	5th	6th	1st	2nd	3rd
1. I like it because Samson trusted his wife.	-	-	1	-	-	-
2. It is an entertaining story.	-	-	-	3	-	-
3. It is an interesting story.	-	1	-	3	-	1
4. Samson was a kind man who helped other people.	-	1	-	1	-	-
5. Because there is love in it.	-	2	-	1	-	-
6. Because Samson was brave and strong.	-	1	-	6	-	-
7. It is romantic and full of adventure.	-	-	-	2	-	-
8. It has the elements of a good story treachery, excitement, bravery a good climax, and ends in victory.	-	-	-	1	-	-
9. It teaches that God never forgets man.	-	-	-	1	-	-
Girls who returned blank forms.	-	-	-	4	-	-
Parts of story retold instead of reasons.	-	-	-	4	-	-

THE LIFE OF JACOB.

	4th	5th	6th	1st	2nd	3rd
1. Because it is very interesting.	1	-	2	1	-	-
2. Because Esau was kind to Jacob.	1	-	-	-	-	-
3. Because he was willing to work seven more years.	-	1	-	-	-	-
4. It is a contrast of greediness and kindness.	-	-	1	-	-	-
5. It is an unusual story.	-	-	1	-	-	-
6. Because it is an adventure story.	-	-	1	-	-	-
7. Because it has a good moral.	-	-	-	3	-	-
8. It is a story of repentance and forgiveness.	-	-	-	-	-	2
9. It shows great faith in God.	-	-	-	-	-	1
Girls who returned blank forms.	-	-	-	1	2	-
Parts of story retold instead of reasons.	3	-	4	1	-	-

THE LIFE OF ABRAHAM.

	4th	5th	6th	1st	2nd	3rd
1. Because Abraham was obedient to God.	-	2	1	-	-	1
2. It is a good story.	-	-	1	-	-	-
3. It is very interesting.	-	-	1	1	-	-

The Life of Abraham. cont'd.

	4th	5th	6th	1st	2nd	3rd
4. I like the way God spoke to Abraham.	-	-	1	1	-	-
5. It shows great faith in God.	-	-	-	5	-	-
6. It shows how people lived in early times.	-	-	-	1	-	-
7. Because it shows God's power.	-	-	-	1	-	-
8. It has a good moral in it.	-	-	-	2	-	-
9. This story shows the quality of Abraham's love for God.	-	-	-	-	-	1
Girls who returned blank forms.	-	-	1	1	2	-
Parts of story retold instead of reasons.	1	-	-	-	1	-

THE LIFE OF SAMSON.

	4th	5th	6th	1st	2nd	3rd
1. Because Samson was so strong.	1	3	-	1	1	-
2. Because Samson loved God.	1	-	-	-	-	-
3. Because Samson fought for what was right.	1	-	-	-	-	-
4. It is exciting.	-	2	-	-	-	-
5. Because he had faith in God.	-	1	-	-	-	-

GIDEON.

	4th	5th	6th	1st	2nd	3rd
1. There is cleverness and courage in the story.	-	-	1	-	-	-
2. Helps us to believe in God and He will help us.	-	-	-	-	1	-
3. It is interesting and exciting.	-	-	-	-	2	-
4. Because Gideon had such great faith in God.	-	-	-	-	1	-
Girls who returned blank forms.	-	-	-	-	4	-

JONAH AND THE GREAT FISH.

	4th	5th	6th	1st	2nd	3rd
1. It shows how God watches over us all the time.	-	1	-	-	-	-
2. It shows that God often changes our mind.	-	1	-	1	-	-
3. Because it has a good moral.	-	-	2	-	-	-
4. It is adventurous and exciting.	-	-	2	2	-	-
Girls who returned blank forms.	-	-	-	1	-	-

THE STORY OF ELIJAH.

	4th	5th	6th	1st	2nd	3rd
1. I like Elijah because he was a prophet.	2	-	-	-	-	-
2. Because Elijah was a wise man.	1	-	-	-	-	-
3. Because he was obedient to God.	1	1	-	-	-	-
4. It has a good moral.	-	1	-	-	-	-
5. Because it is so interesting.	-	-	1	1	-	-
6. Because it is easy to understand.	-	-	1	-	-	-
Parts of story retold instead of reasons.	-	-	6	-	-	-

JOASH.

	4th	5th	6th	1st	2nd	3rd
1. Because there is kindness in the story.	-	-	1	-	-	-
2. Because it is exciting.	-	-	2	-	-	-
3. Because it shows how wicked the grandmother was.	-	-	2	-	-	-
4. Because it is different from other stories.	-	-	1	-	-	-
5. Because it has a good moral.	-	-	3	-	-	-

KING SAUL.

	4th	5th	6th	1st	2nd	3rd
1. Because it is easy to understand.	-	1	-	-	-	-
Parts of story retold instead of reasons.	-	7	-	-	-	-

KING SOLOMON.

	4th	5th	6th	1st	2nd	3rd
1. Because it shows how foolish people can become.	-	-	-	1	-	-
2. Because Solomon was a good man.	-	-	-	1	-	-
3. Because Solomon was so wise.	-	-	-	-	2	-
4. Because it shows that God answers our prayers.	-	-	-	-	2	-

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THE PSALMS

	4th	5th	6th	1st	2nd	3rd
1. Because a Psalm is the shortest chapter in the Bible.	-	1	-	-	-	-
Girls who returned blank forms.	-	2	-	-	-	2

QUEEN ESTHER.

	4th	5th	6th	1st	2nd	3rd
1. Because she was so brave.	-	-	2	-	-	1
2. She was kind and thoughtful towards others.	-	-	-	-	-	1
Girl who returned a blank form.	-	-	-	-	1	-

THE STORY OF JOB.

	4th	5th	6th	1st	2nd	3rd
1. Because it tells of God's triumph over Satan.	-	-	1	-	-	-
2. Because it is written in lovely words of poetry.	-	-	1	-	-	-
3. It shows Job's faith and love of his unseen God.	-	-	-	-	2	-
4. It shows how God understands us.	-	-	-	-	1	-
5. It shows God can give us riches and power.	-	-	-	-	1	1
6. It shows Job's loyalty to God.	-	-	-	-	-	1

THE STORY OF LOT.

	4th	5th	6th	1st	2nd	3rd
1. Because he had faith in God.	-	-	1	-	-	-

THE STORY OF LOT. cont'd.

	4th	5th	6th	1st	2nd	3rd
2. It teaches us not to disobey God.	-	-	-	-	1	-
3. It shows that God is forgiving and merciful.	-	-	-	-	1	-
4. It shows God's power as a destroying force.	-	-	-	-	1	-

FRIENDSHIP OF DAVID & JONATHAN.

	4th	5th	6th	1st	2nd	3rd
1. Because their friendship helped them love God better.	-	-	-	1	-	-
2. Because it teaches a good example.	-	-	-	-	2	-

THE STORY OF NAAMAN.

	4th	5th	6th	1st	2nd	3rd
1. Because Naaman helped his own people.	1	-	-	-	-	-
2. Because he had faith.	1	-	-	-	-	-

THE STORY OF JOSHUA.

	4th	5th	6th	1st	2nd	3rd
No reasons given.	-	-	-	-	1	-

THE JUDGES.

	4th	5th	6th	1st	2nd	3rd
1. Because it gives valuable details about the Kings of Egypt.	-	-	1	-	-	-

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JEREMIAH.

	4th	5th	6th	1st	2nd	3rd
1. Because the servant wanted him set free.	-	-	1	-	-	-

THE SHUNAMITE'S SON.

	4th	5th	6th	1st	2nd	3rd
1. It is an interesting story.	-	-	1	-	-	-
2. Because there is a miracle in it.	-	-	1	-	-	-

NABOTH'S VINEYARD.

	4th	5th	6th	1st	2nd	3rd
1. It shows how God punishes sin.	-	-	1	-	-	-

QUEEN OF SHEBA AND SOLOMON.

	4th	5th	6th	1st	2nd	3rd
1. It tells of Solomon's great wisdom.	-	-	1	-	-	-

TABULATION OF REASONS.

DAVID AND GOLIATH.	4th	5th	6th	1st	2nd	3rd
1. Because it is exciting..	18	14	IO	IO	4	IO
2. Because it is an adventure story.	IO	4		4	2	
3. I like David because he was brave.	8	58	32	26	8	IO
4. Because David believed in God.	6	40	26	6	4	14
5. Because it gives you faith in God.	4	8	2	2	2	6
6. It shows what God can do.		4	8	8		4
7. David fought for his country.		6	2	1		3
8. It is an interesting story.		2	4	13	3	6
9. Because it is a true story.		4	1			
IO. It has plenty of action in it.			4	7	3	
11. Because it is unusual.				6		
12. It shows that big people do not always win.				4	4	2
13. Because David used his brains and outwitted the giant.						2
14. It shows that a man's spirit can be bigger than his body.						2
Boys who returned blank forms.			2	3	5	
Parts of story retold instead of reasons.		IO	8	4	3	

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NOAH AND THE ARK.	4th	5th	6th	1st	2nd	3rd
1. Because it is interesting.	2	4	4	11	5	
2. Because of the animals- and their safety.	8	IO	2	12	2	4
3. Because Noah had faith in God and was obedient.	12	23	19	4	2	4
4. It is an exciting story.	IO	2		6	2	6

	4th	5th	6th	1st	2nd	3rd
5. Because it tells of what God can do.		6		9	3	
6. Noah was a brave man and good.		13	3	2		2
7. If Noah hadn't built the Ark we wouldn't be here.				2	2	
8. Because it is a true story and has a good moral.				6		2
9. It shows how God punished sin.				2	5	13
Boys who returned blank forms.	2	2			3	
Parts of story retold instead of reasons.	4	3	7	3		2

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THE LIFE OF MOSES.	4th	5th	6th	1st	2nd	3rd
1. Because it is very exciting.	2	1				14
2. Because Moses had faith in God.	6	2		6	2	2
3. Because it is an interesting story.	3		5	9	4	2
4. Because Moses always helped others.	2	2		2		
5. He was a good leader.			4	8	2	
6. It shows How God loves His children.			2	6		2
7. It shows the great power of God.			2	10	2	22
8. I like reading about the plagues.				4		
9. It tells us of conditions in ancient Egypt.					2	
10. It tells how we got the Ten C'ments					2	2
11. It shows God keeps His promises.					4	6
Boys who returned blank forms.				2		1
Parts of story retold instead of reasons.				9	5	5

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ADAM AND EVE	4th	5th	6th	1st	2nd	3rd
1. I like how they disobeyed God and then hid themselves		2	2	4	2	
2. I like reading how God made things.		4	23	12	6	4
3. I like God's first miracle -Adam and Eve came alive.		2		2	2	6
4. Because you see the power of God		2	6			6
5. It is the most interesting story in Old Testament.			4			
6. It makes you wonder where God came from.			2			
7. It teaches you not to sin.				6		2
8. It teaches you about ancient customs				4	2	
9. It tells you about animals.				4		4
IO. Because it is rather impossible.				2		
11. Because it differs from scientists entirely.				2		1
Boys who returned blank forms.					2	

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LIFE STORY OF JOSEPH.	4th	5th	6th	1st	2nd	3rd
1. Because the brothers were jealous.	2		2	2		
2. Because he was sold as a slave.	2					
3. It has very exciting parts.	4	2	4			2
4. Joseph had great faith in God.	6	6	6	2		2
5. Joseph could interpret dreams		11	7	2		
6. Joseph was wise and loving, and forgiving.		IO	7	2		
7. Joseph was a good and brave man		IO	IO			
8. Joseph was a honest servant of God and deserved to be governor			6			
9. It has plenty of action in it.			2	4		
IO. It is an interesting story with a moral.				6		
Boys who returned blank forms				2		
parts of story retold instead of reasons					2	

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DANIEL AND THE LIONS.	4th	5th	6th	1st	2nd	3rd
1. Because Daniel was brave	13	7	4	2		4
2. Because he had faith in God.	12	14	8	2	2	8
3. Because it is an exciting story	IO	6	6			8
4. Because he prayed every day	6	2	4		2	
5. He loved his fellow countrymen		2				
6. It shows God's power.		4	4			4

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THE LIFE OF SAMSON.	4th	5th	6th	1st	2nd	3rd
1.Samson was brave and fearless		4		2	2	
2. It is an exciting story		2			8	
3. Samson trusted in God		3			2	
4. Because Samson was so strong		2		4	16	2
5. It is different from most stories				2	IO	2
6. Because of his strong personality				2	4	
7. It is the kind of story boys like						2

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THE LIFE OF DAVID.	4th	5th	6th	1st	2nd	3rd
1. This is an interesting story				2		8
2. I like history				2		4
3. It is an exciting story						20
4. Because David had faith in God						IO
5. David and his men had courage.						8

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QUEEN ESTHER.						
1. Its interesting and easy to read				8	2	6
2. Because a man was hanged.				2		2
3. It is an action-packed story				2	2	6
4. Plenty of suspense in it						4
5. Shows the power of God to rule His people						2

THE LIFE OF ABRAHAM.	4th	5th	6th	1st	2nd	3rd
1. Because we learn a lot of Geography	4	2				
2. Because Abraham had faith in God	4	12	4			
3. It is exciting.	2	2			2	
4. He was willing to sacrifice his son		6	2			
5. He was obedient and wise.		4	4			
6. Because He was the founder of the Hebrew race				2	2	
Boys who returned blank forms				2	2	

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THE STORY OF JOSHUA.	4th	5th	6th	1st	2nd	3rd
1. Because it is exciting.			6			6
2. Because there are soldiers in it.			4			
3. It shows the power of God			2		2	6
4. He was a great military leader					2	
5. He had courage and faith.					2	2

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MOSES IN THE BULRUSHES	4th	5th	6th	1st	2nd	3rd
1. It is an exciting story	4	2	2			
2. Because was saved by his mother	2		5			
3. He was found by a princess.	2		3			
4. It creates an atmosphere of secrecy and suspicion.				2		
5. It suggests the people of Egypt lived under terror				2		

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RUTH AND NAOMI.	4th	5th	6th	1st	2nd	3rd
1. Because Ruth was kind.	4	2		4		
2. Because Naomi was unselfish		2	2			
3. I like travel stories		2				

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THE LIFE OF SAMUEL.	4th	5th	6th	1st	2nd	3rd
1. It is interesting	2					
2. Because Samuel had faith in God		2	2		2	
3. Because Samuel was given to God		2	2			
4. It is exciting			2		4	
5. Because Samuel obeyed God					2	
6. He sets a good example.					2	

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GIDEON	4th	5th	6th	1st	2nd	3rd
1. I Like the battle plan prepared by Gideon			4			
2. It is exciting			4	2		
3. Because an angel spoke to Gideon			2			
4. He had faith in God			2	2		
5. The way Gideon selected his men			4			

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THE LIFE OF JACOB	4th	5th	6th	1st	2nd	3rd
1. He was a forest man and could hunt		6				
2: It teaches you not to cheat		6				
3. It teaches mothers not to have favourites		2				
4. I Like the way Jacob tricked his blind father			2			

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THE STORY OF NAAMAN	4th	5th	6th	1st	2nd	3rd
1.It is exciting	2					
2. Naaman was brave	2					
3. It is interesting	2					
4. Because curing leprosy is a miracle		2				
5. Elish had faith in God.			2			
6. Because the slave girl was loyal to God.						2

JONAH AND THE WHALE.	4th	5th	6th	1st	2nd	3rd
1. It shows you cannot run away from God				2		
2. It is interesting and easy to understand				2		
3. I like stories of people being eaten up				2		2
4. It's a thrilling story						4
5. Because I like fish						2

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KING SOLOMON.	4th	5th	6th	1st	2nd	3rd
1. He had great faith and courage		4			2	
2. Kind Solomon had great wisdom		4			2	

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SAMSON AND DELILAH.	4th	5th	6th	1st	2nd	3rd
1. Because of Samson's amazing feats						4
2. There's pleny of thrills and excitement in it.						4
3. There's a lot of superstition in it						2

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THE STORY OF ELIJAH	4th	5th	6th	1st	2nd	3rd
1. Because Elijah was God's prophet	2					
2. Elijah led people to have faith in God	2			2		
3. BECAUSE he helped an enemy.Naaman.	2					
4. It shows God's power.				2		

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KING SAUL.	4th	5th	6th	1st	2nd	3rd
1. Saul was jealous of David's popularity.	2					
2. It is an exciting story	2			2		
3. There's pleny of action in it				2		

THE PSALMS.	4th	5th	6th	1st	2nd	3rd
1. It is the book with the most chapters in it.				1		
2. They tell of David's experience				3		
3. Because I like poetry					/	